THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XI Philadelphia, December, 1922 No. 3

✠ Christmas ✠

The time draws near the birth of Christ;
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

Four voices of four hamlets round,
From far and near, on mead and moor,
Swell out and fail, as if a door
Were shut between me and the sound.

Each voice four changes on the wind,
That now dilate, and now decrease,
Peace and goodwill, goodwill and peace,
Peace and goodwill, to all mankind.

—Tennyson

Confirmation Appointments for December and January

December 1. Friday
Evg.. Newtown—St. Luke,
Bishop Hunting

December 3. First Sunday in Advent
A. M. Phila.—Calvary, Germantown,
The Bishop Suffragan
A. M. Fallsington—All Saints,
Bishop Matthews
P. M. Phila.—St. James the Less,
The Bishop Suffragan
Evg. Phila.—St. John the Baptist, Germantown,
The Bishop Suffragan

December 6. Wednesday
Evg. Phila.—St. Stephen, Bridesburg,
The Bishop Suffragan

December 8. Friday
Evg. Stonehurst—St. Giles,
The Bishop Suffragan

December 10. Second Sunday in Advent
A. M. Phila.—St. Michael, Germantown.... The Bishop Suffragan
P. M. Phila.—Annunciation.
The Bishop Suffragan
Evg. Phila.—St. Peter, Germantown,
The Bishop Suffragan

December 13. Wednesday
Evg. Phila.—St. Bartholomew, Wissinoming,
The Bishop Suffragan

December 17. Third Sunday in Advent
Evg. Phila.—Good Shepherd, Queen Lane.... The Bishop Suffragan

December 20. Wednesday
Evg. Phila.—Christ, Franklinville,
The Bishop Suffragan

December 24. Fourth Sunday in Advent
A. M. Ordination.

Jaauary 7. First Sunday after Epiphany
A. M. Phila.—St. George, Richmond
The Bishop Suffragan
Evg. Phila.—St. Bartholomew,
The Bishop Suffragan

January 12. Friday
Evg. Phila.—St. Ambrose,
The Bishop Suffragan

January 14. Second Sunday After Epiphany
A. M. Phila.—Emmanuel, Kensington,
The Bishop Suffragan
Evg. Phila.—Messiah, Richmond,
The Bishop Suffragan

January 19. Friday
Evg. Phila.—St. John Free,
The Bishop Suffragan

January 21. Third Sunday After Epiphany
A. M. Phila.—St. Paul, Aramingo,
The Bishop Suffragan
P. M. Phila.—St. Matthew,
The Bishop Suffragan

January 28. Septuagesima
A. M. Phila.—St. Thomas,
The Bishop Suffragan
A. M. Phila.—St. Gabriel,
Bishop Davenport
P. M. Phila.—St. George, West,
Bishop Davenport
Evg. Phila.—St. Clement,
The Bishop Suffragan
Evg. Phila.—St. Nathanael,
Bishop Davenport

January 30. Tuesday
Evg. Lansdale—Trinity,
Bishop Davenport

January 31. Wednesday
Evg. Phila.—Phillips Brooks Memorial..... Bishop Davenport

FORMER RECTOR HERE RESIGNS CHICAGO CHARGE

The Rev. James S. Stone, who resigned as rector of St. James' Church, Chicago, after 28 years, will be recalled by many in the Diocese of Pennsylvania as rector of Grace Church, when it was located at Twelfth and Cherry Streets, Philadelphia.

Dr. Stone was rector of Grace Church from 1886 to 1895. Grace Church moved to West Philadelphia some years ago, being one of the central city churches affected by the conversion of an old residential district into a business and manufacturing section. Dr. Stone's resignation from his Chicago rectorship was due to advancing years. He is 76 years old. His active ministry covers 46 years. Dr. Stone is an alumnus of the Philadelphia Divinity School, graduating in 1877. He was ordained to the priesthood by Bishop Stevens.

SALE AT ST. CLEMENT'S

The Sisters at St. Clement's have a very fine assortment of choice Christmas cards for sale. The Sisters will be found in their office in the Parish House every morning from ten until twelve o'clock. These cards were personally selected in various London and Paris shops and form an excellent selection to those who come early. They are reasonably priced. The proceeds will go towards the Mothers' Meeting annual , gift towards Parish expenses.

ARMISTICE DAY IN PRO-CATHEDRAL

Daughters of the American Revolution, the Colonial Dames of America, and nearly a score of other patriotic organizations united in a religious observance of Armistice Day on Saturday afternoon, November 11, in the Pro-Cathedral of St. Mary.

William T. Ellis, of Swarthmore, Pa., the widely known traveler, lecturer and religious writer, delivered the principal address. The services were under the direction of the Rev. Clarence Wyatt Bishpam, S. T. M., priest-in-charge of the Pro-Cathedral. An outstanding program of patriotic hymns were sung by the Pro-Cathedral choir under the direction of H. L. P. Ulrich, organist and choirmaster. Instrumental music included brasses and tympani.

Organizations uniting in the service were:

Independence Hall, Quaker City, Philadelphia and Merion Chapters, Daughters of American Revolution, Colonial Dames, Sons of American Revolution, Military Order Loyal Legion, Pennsylvania Chapter of the Red Cross, the Emergency Aid of Philadelphia, Pennsylvania Chapter of the Navy League, United States Navy Yard sailors and seamen from the Seamen's Church Institute, General Robert Paterson Chapter of the Daughters of 1812, the Philadelphia Republican Women's Club, and the Daughters of the Confederacy.

WANTED: POSITIONS FOR THEOLOGICAL STUDENTS

Probably most students for the ministry, from the Disciples' time, have had to face the problem of self-support during the period of their training. In our day, and in our Church, this has generally been solved by "lay-reading" work, so-called. That is, students serve as lay readers proper, taking Sunday services in Missions, or assisting in the services of a parish church. Or they teach Sunday School classes; or take charge of boys' or men's clubs. For some reason, the opportunities for such work seem fewer than once they were. In 1917, the Dean of the Divinity School had more requests for workers than he had men to fill them. Today, he still has several men unplaced. Can any one suggest an opening? One student now available has had much experience in boys' work: Can you use him?

Write to the Dean, the Rev. George G. Bartlett, The Divinity School, Forty-second and Locust Streets, or telephone (Baring 0385).

MOTION PICTURES FOR CHURCHES

Any of the Clergy desiring information about pictures available for presentation in church or parish houses are requested to communicate with the Rev. Wood Stewart, Chairman of the Committee on Motion Pictures of the Social Service Department. His address is 8020 St. Martin's Lane, Chestnut Hill, Philadelphia.

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

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1. To promote Unity of Diocesan Life
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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Christmas Faith and Christmas Fact: "So much out of so little."

"So much out of so little"; so seems Christmas *faith* when we set it side by side with Christmas *fact,* and look at both together. For the Christmas fact is just a mother and a baby. That was all which outwardly appeared; all to be seen by mortal eyes. Some shepherds saw some angels; three wise men saw a star. But these were private signs; not for the multitude; not part of the essential thing which happened. What *was there* to be seen: what the wise men and the shepherds saw when they came where star and angels led them, was just a mother and a baby. And there is nothing more usual, more common, less extraordinary, in all the world, since man first came upon it, than a mother and a baby. Doubtless some mothers have been queens; some babies, princes. Some births have been celebrated noisily and gaudily, with pomp and circumstance. And this has served to mark them off, for a brief moment, from the billions upon billions of other births which, in ceaseless, hourly round, have made up human history. But even this was altogether lacking when Christ was born of Mary. In poverty, in utter silence, in perfect quietness, it happened. A mother and a baby: that is the Christmas fact.

Then, see what Christmas *faith* makes of the *fact;* how it gets behind it and beyond it; how it pierces to the very heart of it; how it magnifies it till it fills the world and heaven as well. When Jesus was born of Mary, God became man: *"The Word was made flesh."* It is the first act in the great drama of the redemption of the world by God Who made it; it is the central point in history; the central truth which solves "all questions in the world and out of it." There it is, Christmas faith in simplest, most familiar form. There it is, side by side with Christmas fact: Jesus born of Mary; the Word made flesh; "so much out of so little."

So far, by "Christmas faith" I have meant "the Church's faith in Christmas": the faith to which the Church was led by the guidance of the Holy Ghost; by which it has lived, for which it has witnessed, through the centuries. As it has been the faith of all the Christian ages; as it was the faith of our fathers: so it is ours, at least in the sense that it has come down to us whole and undiminished, with its ancient and eternal regenerating power. It is indeed our great spiritual inheritance to which we hold the indisputable title deeds.

But that is not enough. It is one thing to hold title: it is another thing to take possession: to use and occupy. That is what we have to do with the Church's faith: enter in, and take possession. We must make it our very own; the rule of our conduct; the key to our character; the ground of our hope; the centre of our thought; the motive power of our life. The first three words in our Creed are: *"I believe in."* They will prove the greatest words of all if, as we say them, they are really true of us. For to say: *"I believe in"* means: *"I am prepared to live by,"* Him Who was born of Mary and Who is, as He was then, as He will ever be, my Lord and my God.

I can make no better prayer and have no better

wish for the dear people of the Diocese than that they shall come to know, this year in fuller measure than before, the inner secret of the faith which makes "so much out of so little"; so that the happy, human, homely merriment of Christmas may be crowned and perfected in the peace and love and joy of the Lord Jesus, which He waits to give to all of us who, believing that He was born of Mary, shall so prepare our hearts that in us He may be born anew.

Philip Rhinelander

Christmas, 1922.

The End and the Beginning

We approach the end of the calendar year, as we commemorate the beginning of the Church Year.

Our thoughts incline to sadness over "the misspent time that's past" in the closing year. Our hearts rejoice over the birth of our Saviour Who Himself is Alpha and Omega.

Life is always ending, never ended: always beginning, never completed until wholly united with our Blessed Lord.

The calendar year is an arbitrary division of time, standing for material things, signifying the time that has an end. The Church Year, following the life of Christ, stands for eternal things, signifying "the years that shall not fail."

As we look back we find regrets at failures, conscious and unconscious.

As we look forward we find inspiration and hope to "press on." We "rise on stepping stones of our dead selves to higher things."

Advent joy of commemoration and anticipation is a more Christian feeling than Advent fear and repentance, though repentance is undoubtedly a basis on which true joy can be found.

The "Day of wrath, O day of mourning" marks the feeling of thirteenth century Christianity which seems far removed from the joyfulness of St. Paul who bade us "Rejoice . . . the Lord is at hand."

There is a comforting thought in an ending, whether of a day, a year or a life. The mind and body are fatigued with toil and stress, and stop temporarily for rest and refreshment to enable them to take up larger work "tomorrow." Ruskin said, "Let the dawn of each tomorrow be the beginning of a new life."

There is an encouraging thought in a new beginning — a fresh start, with opportunities for new and greater achievements.

So "we close the year and lay it back among the years of God, not daring, not caring to ask whether it has been good or bad, only praying that out of it may come a sweeter prophecy, and a dearer gladness, and a profounder joy in the march of the years that are yet to be" and resolve to begin afresh in union with Him Who makes us glad with the yearly remembrance of His birth.

F. E. S.

Bishop-Elect Mann

The Diocese of Pennsylvania rejoices with its eldest daughter-Diocese, Pittsburgh, on the election of the Rev. A. H. Mann, D.D., to be its Bishop in succession to Bishop Whitehead, whose death occurred in September.

The CHURCH NEWS felicitates the Diocese of Pittsburgh on its choice, and wishes both it and its Bishop-elect God speed.

We shall welcome to our Commonwealth Dr. Mann, who, for years the distinguished Chairman of the House of Deputies and Rector of Trinity Church, Boston, has won an honored place in the hearts and affections of those who have known him.

BISHOP TUCKER DESCRIBES WORK IN KYOTO, JAPAN

The Right Rev. Henry St. George Tucker, Bishop of the Missionary District of Kyoto, Japan, described what the Church is doing there to the congregation of St. Thomas', Whitemarsh, Sunday night, November 19th.

Since 1912 Bishop Tucker has been in charge of the Kyoto district, in which are St. Agnes' School for Girls, St. John's Orphanage and St. Barnabas' Hospital. Under Bishop Tucker there are at work thirty-seven clergymen, of whom all but five are Japanese; three missionary physicians, of whom two are Japanese, and eighty-seven teachers, of whom all but five are native. Besides these there are many catechists and "Bible women." The communicants in Bishop Tucker's jurisdiction number a little over 2000, while the scholars in the Church Schools number over 4000.

DIOCESAN ALTAR GUILD

The tenth annual meeting of the Diocesan Altar Guild was held at the Church House November 6th. Officers elected for the ensuing year were: President, Mrs. Thomas Reath, 2103 De Lancey Place; Vice-President, Mrs. Arthington Gilpin, 331 South Seventeenth Street; Treasurer, Miss Sarah Drayton, The Colonial, Eleventh and Spruce Streets; Secretary, Miss Elizabeth J. Lea, The Wellington, Nineteenth and Walnut Streets.

Dues are payable at the annual meeting. All members who have not already paid their dues can send them to the Treasurer or bring them to the December meeting, Monday, December 11th, at 12 o'clock noon, in the Churchwoman's Club Room. Information regarding the Guild and its work can be had from any of the officers.

ARMY POST TO MEMORIALIZE THE REV. CHARLES C. PIERCE

Early this month a memorial tablet to the Rev. Charles Campbell Pierce, former rector of St. Matthew's, Eighteenth Street and Girard Avenue, will be unveiled in the United States Army post chapel at Fort Leavenworth, Kan. The Rev. C. Herbert Reese, rector of St. Matthew's, received notice of the event from the Post Chaplain at Fort Leavenworth.

Chaplain Thomas E. Swan, United States Army, who offered the dedication prayer at the unveiling of the Pierce Memorial Window at St. Matthew's in October, was so impressed with the ceremony he had copies of the program printed and sent to each Chaplain in the United States Army. Mr. Reese has received letters from people in all parts of the country concerning the Memorial services at St. Matthew's.

A TRIBUTE

The affectionate sympathy of the Diocese has been manifested for the rector of Christ Church and his family in their bereavement—officially by the Executive Council and other representative bodies, and in the heartfelt prayers of countless numbers of our people.

Mrs. Washburn had endeared herself to all who knew her, while her sweet and gentle manner, with her Christian patience during a long illness, have been an inspiration, a solace and a blessing to all her friends.

The beautiful service in Christ Church was a loving tribute to one who had fought a good fight and from whom there is laid up a crown of righteousness, and we who are still in our pilgrimage and who walk as yet by faith, rejoice in her present blessedness and peace. May she increase in that knowledge and love which was hers on earth, and go on from strength to strength in the life of perfect service.

T. J. G.

HOLY APOSTLES' PARISH CELEBRATES FOUNDER'S DAY

Founder's Day—a special yearly observance of the Parish of Holy Apostles in honor of the late George C. Thomas—was commemorated Sunday, October 29th.

Mr. Thomas was the founder of this parish and until his death gave liberally of himself and his wealth to the upbuilding of the parish, as well as to the advancement of the missionary work of the entire Church.

The exercises opened with a Corporate Communion, at which Bishop Garland officiated, assisted by the rector, the Rev. George H. Toop, D.D., and the Rev. W. O. Roome, Jr. In his sermon, Bishop Garland spoke of the splendid qualities of Mr. Thomas, who had lived a life in consonance with his profession of faith, and had furnished a beautiful example to those about him. The Rev. Dr. Caley and Mr. Morris Earle were speakers at later services, while the day closed with another celebration, held under the auspices of the Young People's Service League, at which the speaker was Mr. E. J. Cattell, of the Philadelphia Chamber of Commerce.

WORK AMONG FOREIGN BORN

The Rev. Elliott White has taken up his duties as Archdeacon in charge of Work Among the Foreign Born.

During the month he has visited the various missions where foreign languages are spoken; has preached in some instances and met the members of the congregations after services. He has also taken part in numerous conferences and committee meetings with a view to securing thorough co-operation and efficiency.

THE CHURCH'S CALL TO SERVICE

Only as we stand ready to serve, shall we dare sound the call of service to others.

To the Church the Call to Service has now come with double force.

In the last three years the Nation-Wide Campaign aroused thousands of men and women to a new sense of responsibility.

They entered with zeal upon the Church's work.

They gained a new sense of obligation for the Church's Mission.

The Campaign created a spirit of co-operation unprecedented in the Church's history.

For 1923 let our aim be:

Every member a worshipper.
Every worshipper a giver.
Every giver a worker.
Every worker a spiritual force.

AN OPEN LETTER

Dear Fellow-Members:

The Church School Service League—that is, you and I and all the other members—made a promise to the National Council that we would raise $1250 in 1922, and we are still far short of keeping it.

Perhaps you forgot what they needed the money for, and so you lost interest. Or perhaps you never knew.

I am writing to tell you, because when you do know, I am sure you will find a way to respond.

Some of it will go to the Hooker School in Mexico, which is training teachers to help their scholars in that disturbed and backward country, and is also caring for the famine sufferers and the orphans.

St. Andrew's Hospital in Wusih, China, the only hospital in a town of over 200,000 people, needs some of it for more beds and supplies for the sick, especially in the over-crowded women's wards.

One-fifth will go towards the salary of a Domestic Missionary Bishop, and one-fifth to the Church's work among the Indians in its greatest and largest field—South Dakota.

The Tuberculosis Sanatarium at Phoenix, Arizona, is waiting for its share to help toward the new buildings so sorely needed, and in all of these places and in many more like them are Church School children needing help and teaching.

Now that you know the need, I am sure that your only question will be: How can we raise the money?

Let us try to make this a Christmas Gift to the National Council!

M. Taylor,
Treasurer, C. S. S. L.
Church House.

CALL MEETING TO DISCUSS AMERICAN WORK AMONG MOROS

American Work Among the Moros will be discussed at an important public meeting under the auspices of a committee of citizens on Wednesday night, December 6th, at 8.15 o'clock, in the auditorium of the University of Pennsylvania Museum. The attention of all Church people is directed to the meeting and their attendance urged.

General John J. Pershing is counted upon being one of the speakers. Other speakers will include United States Senator George Wharton Pepper, the Rt. Rev. Charles Henry Brent, D. D., Bishop of Western New York, and the Rt. Rev. Gouverneur F. Mosher, D. D., Missionary Bishop of the Philippines, and the Hon. W. Cameron Forbes, former Governor of the Philippines.

The Moros are almost entirely Mohammedans, and the United States has been doing a big work in making friends with the Moros. As every one knows, Bishop Brent was the first Missionary Bishop of the American Church to the Philippines, and his pioneer work among the Moros is one of the outstanding features of his missionary labors. Bishop Mosher is the present Missionary Bishop of the Church in the Philippines.

The committee of citizens in charge of the December 6th meeting is Mr. C. C. Harrison, Mr. John Cadwalader, Mr. Charlton Yarnall, Mr. John S. Newbold, Hon. J. Willis Martin and Mr. George W. Childs Drexel.

ST. AGNES HOUSE

It may interest those members of the Diocese, who are already familiar with the work of St. Agnes House, to know that the first year of membership in the Welfare Federation has been a great success.

Toys, games, or books, either old or new, are needed greatly in the social activities of the House. Any such gifts, especially now that Christmas is at hand, would be greatly appreciated. Of course the Board does not feel justified in making use of Federation funds for such expenditures. Yet these things are essential to the full development of the House.

The House feels that it has very real and sincere friends in the Diocese and it earnestly hopes this friendship will continue through the coming year. Visitors are always more than welcome.

Anyone having toys, books, etc., for the House will please notify Mr. F. E. Newbold (C. H. 2116, or Lombard 816) who will arrange to have them collected, or else send them direct to Deaconess Anna C. Norris, 258 East Ontario Street.

The National Treasurer Arouses the Diocese

The big thing before all the people of the Church this year is the forward program of the Church for the next Triennium as adopted by the General Convention at Portland. In the Diocese of Pennsylvania we had hardly achieved the necessary momentum during the last three years to carry us into the next period of three years with the assurance that we will not fail the Church in its progress. And if we are not to fail the General Church neither should we fail the Missions and Institutions of the Diocese nor the Missionaries and other workers involved in our Diocesan forward program.

In order that we might see the reasonableness and necessity of the Church's program and gain both impulse and inspiration to put forward our greatest effort for the year 1923 as the crucial year of the next triennium, it was essential that the people of the Diocese be given an opportunity to see the vision and to determine to achieve the goal by hearing the same voice as that which presented the program to the Church's representatives at Portland.

A National Figure

He came—we saw—the Church shall conquer. In the person of Mr. Lewis B. Franklin, the voice of the National Council spoke convincingly and inspiringly throughout the Diocese during the week of November 5th. It is estimated that on the seven occasions when he addressed the representatives of the Diocese at least 500 people heard him, gathered from 130 Parishes, and representing 40,000 of our communicants. If his message can only be carefully and widely reiterated it will mean a renewed impulse toward a larger effort throughout the Diocese in the approaching Campaign.

Always interesting, well informed, gracefully adaptable, convincingly sincere, Mr. Franklin made a forceful presentation of the program of the Church. He knew it from every angle and he had every opportunity to present it from every possible approach.

The First Meeting

Beginning with the meeting of the Ways and Means representatives of the Parishes, together with members of the Central Ways and Means Committee of the Diocese, which was held in the Parish House of Holy Trinity Church on Monday evening, he laid down the basis of stewardship and called for a high sense of service in putting to use the gifts of God which make possible the earning and the giving capacity of men. This meeting attended by 120 representatives of forty-three parishes and Missions heard with much interest the National Treasurer say that the program approved by the General Convention had behind it three essential points which the Nation-Wide Campaign as presented three years ago had lacked. He said that *experience* for one thing, *authority* for another, and *time* in preparation for a third, made possible the statement that this was a real program and one that is realizable. For fourteen months, careful preparation of the budget had been made, and the Presiding Bishop and Council had given the necessary authority to the undertaking so that the action on the askings of the Missionary Dioceses and districts to be helped had been definite and conclusive, and the experience of the past triennium in relation to the original survey of the Nation-Wide Campaign had made possible definite determination as to the Budget and Priorities.

Senator George Wharton Pepper brought the spirit of this first meeting to a high plane by answering the question, "How can the program be realized?" He asserted that with as many persons present as had marked the gathering at Pentecost, the impulse of the meeting should neither be limited by the Parishes represented nor the Diocese itself. As to the financial goal, he reminded his hearers that money represented stored up or present service, that if the necessary spirit of service was present, the results could not fail to meet the requirements.

At the Church Club

The second occasion on which Mr. Franklin addressed representatives of the Diocese immediately followed the first, for the Church Club had invited him to speak at 8.15 o'clock on that same evening, Monday the 6th of November. A group of fifty earnest men heard him with keen attention as he presented in detail the method of compiling the budget and of presenting the program which had made possible the action of the General Convention in adopting it and authorizing its submission to the people of the Church at large. Perhaps it was in the minds of many present to inquire as to just what had made the business men as well as the Clerical Deputies and Bishops present at the General Convention, approve a program which called for an expenditure of $21,000,000 in the next three years. Any such question must have been answered by the statement he made, and, in the terms of business, Mr. Franklin "sold" the Church's program to the business men represented at the Church Club meeting that night. Mr. E. B. McCarthy presided at the meeting. After the address several questions were asked and once again his large store of information and ready application of his argument to the situation presented made Mr. Franklin's message both convincing and enlightening to all.

In West Philadelphia

Tuesday being election day no meetings were held, but on Wednesday night Mr. Franklin addressed the first of a series of three sectional gatherings. The opening meeting of this series was held at the Church of the Saviour in West Philadelphia and was attended by 147 representatives of twenty-three Parishes. Mr. Franklin gave much time and aroused earnest attention to some of the great problems awaiting the forward program of the Church, such as the educational and spiritual leadership of the Negro in the south; the Americanization on Christian lines of the alien population, particularly in our coast cities; the rescue and encouragement of the Church student, of whom 27,000 are enrolled in the State and other large universities of the land. His time hardly allowed detailed presentation of the strategic work of our Mission in China and Japan and pioneer effort in Liberia. The high note of the evening was struck when the Rev. Z. B. T. Phillips, Rector of the Church of the Saviour, eloquently spoke of the Church's mission and the importance of the Annual Canvass and the significance of the forward program. He pledged the Church of the Saviour to an Every Member Canvass in the near future and exhorted all Parishes there represented to carry out their part of the necessary preparation to the successful accomplishment of the program as a whole.

In the Central District

The second Sectional meeting was held at Holy Trinity Church on Thursday evening. Mr. Franklin

had spent the afternoon in addressing the all-day session of the Women's Auxiliaries and the stated November meeting of the Executive Council. On each occasion he gave his message from the point of view best adapted to those present and sent his hearers off desiring to see the Diocese firmly support the Church in its forward program. The meeting at Holy Trinity was not so encouraging as some of the others had been, for the attendance was comparatively small, sixteen parishes being represented by about eighty persons. There was one outstanding feature, however, following Mr. Franklin's address, when, at the request of Bishop Garland the Rev. Mr. Schreiner, head master of the Church Farm School, told how his boys, hearing of the threatening deficit in the Diocese had agreed to give up their play afternoons, ten in all for five weeks, between now and the end of the year, and to spend that time in working on the farm and for neighbors so that what was earned they might contribute to the Diocese for the deficiency. He said that the boys of the upper class had assessed themselves $10 each and those of the next class $7.50, and those of the second year $5, whilst those of the first year undertook to earn $3. In each case the self-assessment was according to the earning capacity of the boys in the various grades. He said the boys had so taken hold of the idea, which originated with them, that they were looking forward to repeating the effort in the spring as a contribution toward their Lenten offering and he thought that the total money value of their services would be at least $1000.

The Bishop pointed out that if the people of the Diocese could catch the spirit of the sixty boys of the Church Farm School, not only would the deficiency be quickly made up but the program for 1923 would be realized with but little trouble.

In the Northern Section

The final meeting at which Mr. Franklin addressed representatives of the Diocese was the third of the sectional conferences held at the Church of the Resurrection, Broad and Tioga Streets, on Friday, November 10th. In many ways this was the most encouraging meeting of the week. About 150 persons were present, representing twenty-five Parishes, and in every case but two the Parishes reported that they had either already held or were definitely planning to hold an every member canvass to campaign for the 1923 program.

Mr. Franklin was responsivè to the eager spirit of the meeting and made a strong presentation of the "how" of the forward program. How planned, how visualized, and how to be carried out was the theme. In answer to a question, he made it very clear that the forward program of the Church had in it elements that could without fail appeal to everyone, for it not only meant the missionary work of the Church as usually considered, but also the educational work of the Church, and the Social Service work of the Church. He presented it not primarily in the terms of money, but rather in the terms of individuals to be supported and of projects to be done. He called attention to the booklet entitled "The Program Presented" giving a careful analysis and statement of the forward work in the various fields. He invited careful consideration of the budget with its 100 pages of closely printed matter including the 816 Priorities which had been approved as steps in the advancement of the Church to be accomplished in the next three years.

A Worthwhile Visit

It was not only the manner of the public presentation of the Church's program which Mr. Franklin made on these several occasions, nor the even spirit with which he met comment and question and criticisms, but it was likewise the personal impression which he made through the closer contacts provided at the meetings and in personal conferences, that helped to win, as perhaps never before, the confidence of all who met him, not in only the man but in the cause which he came to present. And his own earnest spirit in relation to the mission of the Church, with his unassuming yet practical application of the principles of stewardship to his own life, even as he would see it apply in the lives of others, had its effect. Here is a missionary dedicated to the spread of Christ's Kingdom, called of God to a financial post of the greatest responsibility in the administration of the outward and visible signs of that Kingdom's progress amongst men.

In the words of Bishop Garland, "It was a good week and Mr. Franklin is a good man. The Church may well take courage and go forward along the lines of the program presented."

A "FOREIGNER'S" GIFT

In *Scribner's Magazine* for October, Eleanor Ledbetter, who has made a special study of Greek and Orthodox Churches in the United States, speaks of a Greek friend who had been keeping her informed of the progress of his unfinished church building which throughout recent hard times had been in use with only a shell of an exterior completed.

"Now," says Mrs. Ledbetter, "he tells me the treasurer of the church, a downtown confectioner, who is in appearance just an ordinary 'wop,' is going to advance, without interest and for an indefinite period, the $30,000 necessary to complete the church. I wonder how many native sons of America ever did a thing like this?"

CLERICAL SALARIES

The Commission on Clerical Salaries has communicated with the Rectors and Accounting Wardens of all Parishes entitled to help from the Sustentation Fund in paying the Rector's salary.

If by any unhappy chance anyone has been overlooked, the Commission would be glad if the oversight is called to its attention.

Gilbert Pember,
Chairman.

Religion is the reaction of the soul of man to the approach of the spirit of God.—*Anon.*

A DAY OF PRAYER

A Day of Prayer, under the auspices of the Prayer Guild for the Teaching Office of the Church, will be given at St. James Church, 22nd and Walnut Streets, on Thursday, December 7th, beginning with Holy Communion at 8.30 o'clock. The Rev. John Mockridge, D.D., will be the conductor. All are invited, especially those interested in education

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RETREAT FOR CLERGY

The second of the Quiet Days for the Clergy at St. Clement's will be given Monday, December 4. The Rev. Daniel I. Odell, rector of the Church of the Annunciation, will give the addresses at eleven, two and four o'clock. The Quiet Days are open for any Deacon or Priest who wishes to keep the day or any part of it.

DIOCESE OF PENNSYLVANIA
1922 DEFICIENCY OFFERING

TO HELP FULFILL THE OBLIGATIONS OF THE DIOCESE TO GENERAL MISSIONS AND TO COMPLETE THE 1922 DIOCESAN PROGRAM

TOTAL AMOUNT REQUIRED - $100,000

20 Contributions of	$1,000	200 Contributions of	$25
40 Contributions of	500	500 Contributions of	10
20 Contributions of	250	2,000 Contributions of	5
100 Contributions of	100	10,000 Contributions of	1
100 Contributions of	50	50,000 Contributions of	less than 1

Name.....

Address.....

Parish.....

EMPTY ENVELOPES LIMIT THE CHURCH'S WORK
FILLED ENVELOPES ENLARGE THE FIELD

Envelopes similar to the above have been distributed in all parishes. Readers of THE CHURCH NEWS who desire may fill in the above and forward contributions direct to Mr. Morris Earle, Chairman, Ways and Means Committee, Church House, 202 South Nineteenth Street, Philadelphia.

THE THREATENED 1922 DEFICIT

At the meeting in Holy Trinity Parish House, Monday night, November 6, of the Central Ways and Means Committee of the Diocese and the representatives from the parishes of that committee, there was discussion of the threatened deficit of $100,000, representing $70,000 estimated deficiency in our giving to the General work of the Church and $30,000 in our Diocesan requirements for the current year.

The delegates went away promising to send to the Central Ways and Means Committee a list of names to be solicited for this emergency fund and also to share in that solicitation, and with a further promise that they would ask the Rectors of the Parishes represented how many special deficiency envelopes would be needed for distribution in the churches on some Sunday before the end of the year, at the discretion of the Rector.

C. S. S. L. CHRISTMAS GIFTS FOR INDIAN CHILDREN

"Christmas is Coming," from the children of the Church School Service League of the Diocese of Pennsylvania to the Indian "kiddies" of the Rosebud Reservation in South Dakota. Saturday afternoon, November 18, there was an exhibition in the Church House of hundreds of all sorts of gifts made by the children or purchased by their savings. Upwards of fifty parishes were represented in the collection. That same afternoon at 3 o'clock, Bishop Bennett, of Duluth, addressed the children who came to view the exhibition at a meeting in Holy Trinity Church.

ANOTHER EVERY MEMBER CANVASS GETS RESULTS

Here's a report from St. Barnabas, Kensington, the Rev. Thomas A. Merywether, rector.

Every Member Canvass was held in April, 1922.

Comparison of receipts for June, July, August, September and October, 1922, with same months in 1921 as follows:

	1921	1922
June	$103.74	$221.05
July	112.39	155.91
August	48.35	200.90
September	87.11	174.80
October	254.18	320.51
	$605.87	$1073.17

Increase, $467.30.

CORRECTIONS IN PARISH QUOTAS FOR 1923

In the published list of Parish Quotas, which appeared in THE CHURCH NEWS of November, and in the copies distributed through the parishes in pamphlet form there appeared some incorrect figures due to typographical errors. Following is a list of the parishes in which the mistakes occurred and the correct figures:

St. Matthew's, Francisville	$9,626.59
Bristol, St. James	365.12
Buckingham, Trinity	207.21
Cheltenham, Trinity	120.28
Compass, St. John's	41.63
Darby, All Saints	773.56
Eddington, Christ	459.08
Great Valley, St. Peter's	165.89
Honeybrook, St. Mark's	143.48
Kelton, St. John's	19.46
McKinley, St. Andrew's	5.50
Norristown, All Saints	2,465.68
West Vincent, St. Andrew's	3.59

CHRISTIAN SOCIAL SERVICE IN THE RURAL FIELD

A new experiment in Christian social service in the rural field is being worked out in the Perkiomen valley, successfully.

Deaconess Morris, who experienced a physical and nervous breakdown while in charge of St. Agnes' Settlement House, Kensington, has recovered her health and, with Deaconess Kaighn, is assisting in the work of the Guild, Auxiliary and Girls' Club in St. James' Parish, Evansburg. In their cottage in the open country, near Zieglersville, they have opened a community library and reading room. It has been in operation two months. The first month there were ninety visitors. Last month the number increased to 197. Through their friends in the city they secured a good assortment of interesting books, but they greatly need a set of "Warner's library of the World's Best Literature." The country people are responding most encouragingly to this approach and it is paving the way for greater opportunities in the future.

A small radio set has enabled the Deaconesses to win the hearts of the young people of the neighborhood by furnishing them the baseball and football news. Still another point of sympathetic contact with the country life has been established. They have secured the use of a public hall where lantern lectures will be given regularly. At the first lecture fully 200 were present. The rector of St. James' Church will give these lectures monthly.

There is an unlimited field for the services of Deaconesses in the country. The girls and women here need the counsel, example and sympathy of trained Christian workers of their own sex even more than their city sisters do. Their lives are so colorless and isolated and so exposed to peculiar temptations that they welcome the ministrations of these devoted Christian women. They are also responsive to these influences which can fortify and safeguard the lives of the girls, especially, to resist the lure of the life of the city to which many of them go.

NIGHT SERVICE AT ST. JAMES

Sunday night, December 3, St. James' Church, 22nd and Walnut Streets, will have the first of its night services. Dr. Mockridge announces it will be one of complete informality — prayer, hymn singing, preaching, question box. It will last one hour. There will be a short social gathering afterwards in the Guild House. The church service will begin at 8 o'clock.

What Did Magna Carta Mean by "The Church of England Shall Be Free?"

By Cecil Roberts

A few years ago in a large Eastern city, those who loved *Ecclesia Anglicana* were treated to a sorry spectacle. A Roman cardinal, noted more for the pugnacity of his polemic than for the accuracy of his scholarship, was paying a visit to this country, and took the occasion to rehearse publicly many of the traditional attacks upon the English Reformation. Whereupon a justly distinguished presbyter of the American Church took up the challenge, and from a nearby pulpit as publicly answered His Eminence. Much of our presbyter's argument was unquestionably sound, yet its entire effect was vitiated, at least in scientific circles, by his statement that from the days of King John the Church of England had asserted her independence of Rome, as he proceeded with eloquent indignation to quote the famous words of the Great Charter "the Church of England shall be free" in irrefragible witness to the dawn of Anglican freedom from papal tyranny.

I say that this part of his argument practically destroyed the impression of the rest, and caused many unhappy smiles, because frankly the claim that Magna Carta in any sense of the word was a protest of the English Church against the papacy is nothing less than what is called in Oxonian patois "an ancient howler," of which perhaps the most dignified American translation would be: a venerable legend long since exploded. Is it not time that Anglicanism ceased to be wounded in the house of its friends, and the sacred and valid claims of our Holy Mother Church butchered to make a Roman holiday?

What then historically was the meaning of *Ecclesia Anglicana libera sit* in the Charter signed by King John in the meadow of Runnymeade near Windsor on June 15th, 1215?

To answer this, let us first note the vigorous effort toward Church Reform which had been gaining ground for some two centuries prior to 1215. This is known to history as the Cluniac Movement, so named from its germination in the French Abbey of Cluny in Burgundy. It was nothing less than a revolt of the Church against the lay power, whose disastrous domination had proven so baneful to Christian living during the Dark Ages of the ninth and tenth centuries.

In their fight to free the Church from secular interference, the Cluniacs developed a threefold platform. They worked to abolish simony, to enforce celibacy, and, as a lever to the accomplishment of these two ends, their successful effort was to exalt the papacy. Leo IX in 1049 introduced these principles into papal policy, and nearly thirty years later Hildebrand, as Gregory VII, humbled the German Emperor Henry IV at Canossa, and himself died an exile at Salerno in this same strife for the liberties of the Church against lay control.

Finally in 1198 there came to the throne of St. Peter Innocent III, probably the greatest of all mediaeval pontiffs. To a very great extent Innocent achieved what Hildebrand had dreamed. Under his able and energetic sovereignty, the papacy attained to what is generally characterized as the Golden Age of both its spiritual and temporal claims. For a short period indeed, it seemed as if a veritable Christian theocracy, based on Cluniac principles and headed by Innocent—"less than God but greater than man"—would find permanent establishment.

Now it was under this pope, Innocent III, that the Great Charter was wrung from King John, that monarch who successfully vies with William Rufus in being the worst of English kings. As early as 1209, Innocent had excommunicated John for his continued refusal to accept the papal nominee, Stephen Langton, as Archbishop of Canterbury. By 1213 John was brought to terms, accepted Langton, and made his abject surrender to St. Peter of the realm of England, to receive it back by the hand of the Papal Legate Pandulf as a feudal fief of the Holy See. This of course was a question of temporalities and had nothing whatever to do with the Church. John, however, having been defeated by the French at Bouvines (1214), and having failed to secure support by enlisting for a Crusade, was finally forced to meet the demands of the aroused barons, whose leader was Cardinal Langton; and of this the Great Charter was the result.

The following points are significant for a judgment of the Church clauses in the Charter.

1. It was issued under Innocent III, than whom there has never been a more strenuous exponent of papal authority.

2. It was won from King John by the nobles under the leadership of Cardinal Langton, the pope's own appointee to Canterbury, and of Pandulf, the Papal Legate.

3. In it John himself explains that he is but confirming that "freedom of elections" (i. e., the first of the Cluniac aims), which Innocent at the beginning of 1215 had approved.

4. The clause "that the Church shall be free" was but a repetition of identical enactments in the previous charters of Stephen (1136) and of Henry I (1117); and no claim is ever made that in these earlier charters the words had other than the current Cluniac meaning, viz. freedom on the part of the Church to follow her own Canon Law undisturbed by royal interference.

5. Later on, in August of 1215, when Innocent condemned the Charter, he did so on the express grounds that as John now held England as a papal fief, and moreover had taken the Crusader's Cross, the barons were infringing on *these* rights of the Apostolic See by questioning his power. It is inconceivable that a pope such as Innocent would have omitted to single out as further and conclusive grounds for condemning the Charter, any slightest token of budding ecclesiastical revolt, had he even remotely dreamed of its presence. The fact that neither the pope nor anyone else at the time had any idea that the "freedom of the Church" in Magna Carta meant anything other than the same words had meant for centuries in European history, is certainly decisive.

In conclusion, let me answer the Question of this article in the words of an honored English Churchman, one of the most anti-Roman of historians, the late Reverend Charles Hole of Cambridge. In his *Manual of English Church History* (Longmans, 1910), with its graceful preface by the Dean of Canterbury, he says: "But what did Langton mean in the opening clause by the *Free Church,* where especially it is that we recognize his hand? It was a freedom in Becket's sense that he was thinking of; a severance from the nation, bondage to the Pontiff. . . . The entire clerical and monastic communities in England and elsewhere—for the war raged beyond—must be subject to Rome alone, must be independent of, and free from, that subordination which was called servitude to crowns and civil governments" (p. 109).

"Was John Wycliffe The Morning Star of Protestanism?"

Will be the subject of Mr. Roberts paper in the January number of The Church News

Czecho-Slovakia *

By the Rev. John Mockridge, D.D.

Do you know anything about Czecho-Slovakia? Probably not much. You're lucky if you can pronounce it. It is quite the most interesting country in Europe today—not because it is in trouble, but because it is not.

Bohemia, Moravia, part of Silesia, and Slovakia make up a country about the size of England and Wales, with a population of 13,500,000. These former parts of the Austro-Hungarian Empire constitute the Republic of Czecho-Slovakia, proclaimed as such on October 28, 1918.

In four years this country, the declaration of whose independence has been described as "one of the most astonishing of time's revenges," has surmounted enormous difficulties. Situated in the very center of Europe (not a pleasant location these days!), it has already attained a remarkable degree of political, social and economic stability—if you look up its currency in the Foreign Exchange lists in the newspapers, you will find it standing high. Its President, Professor Masaryk, is well known in this country; and its Premier, Dr. Benes, a young man, is attracting attention as one of the oncoming men among European statesmen. There are 800,000 Czecho-Slovaks in the United States.

Home of Empire's Industries

Before the war, Bohemia was the workshop of the Austrian Empire, the home of eighty per cent. of the Empire's industries. It is roughly half of Czecho-Slovakia.

Now Bohemia is of great interest to the student of religion. It was the seat of "the first great movement toward a new religious system in the Middle Ages," and its successful defiance of the Papacy for two hundred years is one of the most remarkable incidents in history, and one of the least known. In 1600 ninety per cent. of the population had renounced obedience to Rome. 1620, however, marked the beginning of one of the most prolonged, unscrupulous, devastating religious persecutions ever known, and, apparently, one of the most successful. The Hapsburgs and the Roman See, a twin despotism, drove practically the whole population out of the country except the serfs, and upon them forced absolute submission to the Church of Rome.

To make a long story short, in 1918 ninety per cent. of the population were counted as Roman Catholics.

Then came the new Republic. Compare these two columns of figures, taken from the official census of Prague, Bohemia's capital:

	1910	1921
Total population	616,631	676,657
Roman Catholics	571,276	398,118
Evangelical Churches	12,210	27,481
Jews	29,107	31,751
Czecho-Slovak Church	.....	85,960

What is the "Czecho-Slovak Church?" The answer to this question I quote from an article in the (English) *Church Quarterly Review* for April, 1922:

Clergy Formulate Reforms

"The main facts are as follows: Immediately after the establishment of the Republic in October, 1918, the dissolved Reforming Club (Jednota) of Clergy belonging to the Roman Catholic Church again came together and formulated a program of reforms, which was presented by a special deputation to the Vatican. The chief points were:

"1. A democratic constitution for the Church in Czecho-Slovakia, *i. e.*, self-government, by which the parish clergy and bishops should be chosen in Church representative assemblies.

"2. The use of the national language in the services of the Church.

"3. An independent Patriarchate for Czecho-Slovakia within the Roman Church.

"4. Compulsory celibacy for the clergy to be abandoned.

"The last point is an easy mark for controversialists. In fact, to those who know the real facts of the case, it represented a demand for a higher state of morality. The demands were refused. As a result, a number of priests founded another association for pressing the reforms, and in January, 1920, determined to renounce allegiance to Rome and to found the Czecho-Slovak Church.

Translate Mass into Czech

"They proclaimed that they would continue for the present in the doctrine and liturgy of the Roman Church, reserving all changes until their council of priests and laymen should meet, only abandoning belief in the supremacy and infallibility of the Pope. The Roman Mass was translated into Czech, with the addition of proper services in commemoration of national saints and sacred days. A central council was formed for carrying forward the work of reform and for framing a constitution. In June, 1921, three priests were elected by the votes of the parishes to be bishops in the new Church.

"Negotiations were initiated with the Serbian Church, with the result that union with the Serbian Church was proclaimed in the autumn of the same year, and one of the elected priests, Dr. Pavlik, was consecrated on September 20, 1921, at Belgrade, by the Patriarch of Jugoslavia, assisted by other Serbian Bishops and Archbishop Antony of Kiev, as the first Bishop of the Czecho-Slovak Church. The other two priests have not yet been consecrated, certain objections having been raised to their election, which have not yet been resolved.

"As a condition of union with the Serbian Church, the Czecho-Slovak Church formally accepted the dogmas of the Eastern Orthodox Church, and the first seven Ecumenical Councils and the Sacraments of the Eastern Church. The Church is intended to be autonomous as soon as three bishops have been consecrated. The constitution of the Czecho-Slovak Church has been recognized by the Government. It includes provision for the organization of the Church in dioceses and parishes, each with its proper council, and for a Central Council."

Appeals to American Church People

To American church people, the formation and growth of this national Church in a far-off new Republic should make a strong appeal: for in many respects we see in its story a repetition of our own Mother Church of England's sixteenth century struggle, as in its program, outlined above, we recognize principles which also are ours.

I think it is well to have such facts as these known. One hears occasionally of some one or other "going over to Rome." The fact is always duly heralded and

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widely published. Here is a story, not of isolated individuals, but of whole communities renouncing Romanism. I have quoted figures for Prague. A conservative estimate for the whole Republic is that, since 1918, two millions of people have abandoned the Roman obedience, and that the Czecho-Slovak Church numbers "cannot be less than half a million, and are probably more." "In one community of 10,000, only 700 remain Roman Catholic; in another of 1200, only 24."

The same astute press agency that heralds a single individual's "going to Rome," is at work to see that religious conditions in Czecho-Slovakia are not too widely known. "The situation is being carefully watched, and nothing is allowed to appear in any English (or American) journal about these things without an immediate answer in the Roman Catholic press. It would appear as if the Roman authorities were very anxious to assure the world that all was well."

BAZAAR BOUTIQUE

One of the outstanding social events of the early winter, and an unique form of benefit will be the Bazaar Boutique, arranged by the Junior Club of the Seamen's Church Institute, to be held at the Bellevue-Stratford on Tuesday, Wednesday, Thursday and Friday, December 5th, 6th, 7th, and 8th. The Ball room and adjoining rooms at the hotel have been taken and about 400 aids will assist in the various events which will provide continuous entertainment and attraction from 11 in the morning until 11 at night each day. The Bazaar has been organized under the personal direction and patronage of Mrs. Alexander Van Rensselaer with Mrs. Daniel L. Hutchinson, Jr., as the active chairman of the committee.

The Junior Club of the Seamen's Church Institute includes the following officers:

President, Mrs. Gouverneur Cadwalader; Treasurer, Miss Eugenia K. Cassatt; Secretary, Miss Peggy Thayer; Vice-Presidents, Mrs. Livingston L. Biddle, Mrs. Robert K. Cassatt, Mrs. T. Charlton Henry, Mrs. Andrew Van Pelt, Mrs. Alex Coxe Yarnall; Board of Managers, Mrs. Nicholas Biddle, Mrs. Richard M. Cadwalader, Mrs. William B. Churchman, Miss Jessie F. Da Costa, Mrs. Antelo Devereux, Mrs. William M. Elkins. Mrs. S. Griswold Flagg, 3rd, Mrs. George Harrison Frazier, Jr., Mrs. Harry Waln Harrison, Miss Mary Law, Mrs. Gurnee Munn, Mrs. C. Lothrop Ritchie, Mrs. E. Lowber Stokes, Mrs. W. Standley Stokes, Mrs. Carroll S. Tyson, Jr., Mrs. Henry Pepper Vaux; Honorary Chairman, Mrs. Alexander Van Rensselaer; Chairman, Mrs. Daniel L. Hutchinson, Jr.

BISHOP HUNTING ADDRESSES AUXILIARY BRANCHES

Bishop Hunting, of Nevada, who assisted Bishop Garland during November, also spoke before a number of the parish branches of the Woman's Auxiliary. On November 13th he addressed the branch at Wynnewood, and the following day he spoke to the branch at Calvary, Conshohocken. On Friday, November 24th, he addressed the Auxiliary of old St. Peter's Church, Philadelphia, in the parish building of that church.

Gassner Memorial Room

At the suggestion of the Committee on Memorials of the Seamen's Church Institute, of which the Rev. Louis C. Washburn is Chairman, it has been proposed to raise a fund of $1000 to place a room in the new building of the Institute as a Memorial to the late Rev. George S. Gassner, who for twenty years was the Church's Missionary to seamen with headquarters at the Church of the Redeemer, Front and Queen Streets.

The beginning of this fund was made on Sailors' Sunday, November 12, when the offering at the morning service at the Church of St. Jude and the Nativity, and that at the evening service at St. Paul's Memorial Church in South Philadelphia was presented and dedicated for the purpose of this fund. The total amounts now to over $500 and includes contributions from the following churches, individuals and organizations up to November 15:

All Saints' Church, Norristown.
Rev. W. F. Allen.
Mr. J. F. Bourquin, Good Samaritan, Paoli.
Mr. C. L. Bourquin, Gloria Dei.
Mrs. C. L. Bourquin, Gloria Dei.
Mrs. E. N. Bing, St. Paul's, Chester.
Mrs. Barnstedt.
Miss Mary Barnstedt.
Church of the Good Shepherd, Kensington.
Mr. and Mrs. Davids.
"A Friend."
Mr. George B. Geiser.
Mrs. D. S. Grafly, The Annunciation.
Rev. Carl E. Grammer, St. Stephen's.
Rev. E. J. Humes, St. Paul's. Aramingo.
Mrs. A. C. Ireland, Atonement, West Philadelphia.
Mr. H. L. Levick, St. Asaph's, Bala.
Mrs. H. N. Litchfield, All Saints. Darby.
Mr. Samuel McCall, Gloria Dei.
Miss Maud Mears, Gloria Dei.
Rev. J. K. Moorhouse, Calvary, Conshohocken.
Miss Ellen Morris, Holy Trinity.
Mr. H. E. Nehring, Gloria Dei.
Rev. James N. Niblo.
Rev. J. DeWolf Perry, Calvary, Germantown.
Mrs. S. Richardson, Gloria Dei.
Mr. Walter H. Smith, Gloria Dei.
Rev. P. R. Stockman.
St. James, Philadelphia.
St. John's Church, Cynwyd.
St. Jude and the Nativity.
St. Matthew's, Francisville.
St. Paul's Memorial, South Philadelphia.
Mrs. George C. Thomas, Holy Apostles.
Rev. Floyd W. Tomkins, Holy Trinity.
Rev. George H. Toop, Holy Apostles.
Walnut Street Business Association.
Woman's Auxiliary, St. James' Church, Philadelphia.
Woman's Auxiliary, Church of the Advent, Hatboro.
Woman's Auxiliary, St. Paul's Church, Chestnut Hill.
Woman's Auxiliary, Old St. David's, Radnor.
Woman's Auxiliary, Branch 2, St. Matthew's Church.
Woman's Auxiliary, St. Peter's Church, Phoenixville.
Woman's Auxiliary, St. Michael's Chapel.
Woman's Auxiliary, St. Paul's Memorial, Oaks.
Woman's Auxiliary, Church of the Advocate.

RECTORS AND LAY READERS

All licenses of Lay Readers expire with Advent Sunday, December 3d.

They should be renewed at once for the coming year if a continuation of the services of Lay Readers is desired.

Send applications to the Bishop Suffragan.

PURCHASES NEW RECTORY

St. Bartholomew's, Wissinoming, has purchased the property on Comly Street next to the church. This property will be used as a rectory. The present rectory will be used for a parish house. About $5000 has been pledged toward the new project. Until March 1, of this year, St. Bartholomew's was an aided parish. Since then it has been self supporting. "It is the response to the call of the Nation-Wide Campaign by the people of St. Bartholomew's," says the Rev. Thomas Hubert-Jones, rector of the parish, "that is producing results."

CHURCH HISTORICAL SOCIETY'S SEMI-ANNUAL MEETING

The Semi-Annual Meeting of the Church Historical Society was held on the evening of November 13, in the Assembly Room of the Church House. A very forceful paper on "Henry VIII and the Church of England" was read by the Rev. Clarence W. Bispham, S.T.M., priest-in-charge of the Pro-Cathedral.

Its purpose was to show the inaccuracy and misleading character of the teachings on this subject in the public schools in this county. It manifested intimate acquaintance with the subject and thorough knowledge of all the authoritative histories relating to it.

The Secretary of the Society announced that since the last meeting in May, thirty-two additional members had been received and seventeen persons appointed to act as agents for the Society in as many different Dioceses. The President emphasized the need of a greatly enlarged membership so as to secure a sufficient income to carry on the work of the Society.

Owing to the recent death of the Rev. Robert G. Osborn, D.D., Librarian of the Society, the report of the Library for the last six months was read by the President. One hundred and ninety-five pamphlets on various historical and religious subjects have been received. Also 5 bound volumes, 59 photographs or prints of churches, 42 of individuals, those of the whole House of Bishops in 1892 and again in 1907; a large scrap book of clippings from newspapers in regard to church happenings during the last fifty years, a smaller similar book, a large album of photographs of churches, chiefly American, 6 facsimiles of historic papers, 7 autographs of Bishops, 2 cases of valuable manuscripts collected by the late Julius F. Saachse. In addition to the above, regular files of five church papers and six magazines are regularly received. In all some 300 substantial additions have been made to its collections.

ATONEMENT IS CELEBRATING SEVENTY-FIFTH ANNIVERSARY

The congregation of the Church of the Atonement, Forty-seventh Street and Kingsessing Avenue, began the celebration of its seventy-fifth anniversary on November 26th, which will continue until Sunday, December 3rd. Dr. John W. Wood, Executive Secretary of the National Department of Missions, will make an address at the morning service December 3rd, and that night Maunder's Cantata, "A Song of Thanksgiving," will be rendered by the choir.

The January CHURCH NEWS will publish a special story on the anniversary.

ALL SAINTS, TORRESDALE, CELEBRATES 150th ANIVERSARY

THE REV. PERCY J. BROWN

All Saints', Torresdale, beginning Sunday, October 29 and continuing until Sunday, November 12, commemorated the 150th anniversary of its foundation. During its long history All Saints' has had but twelve rectors.

Its present rector, the Rev. Percy J. Brown, on November 12 presented to Bishop Garland for Confirmation a class of twenty-three, making a total of 210 received in confirmation since the beginning of his rectorship. The communicant list now numbers approximately 350.

The Rt. Rev. Edward Hutson, Anglican Archbishop of the West Indies, who was in Philadelphia with the Rt. Rev. Rennie MacInnes, the English Bishop in Jerusalem, in connection with the consecration anniversary of Bishops Rhinelander and Garland, was the special preacher at the opening anniversary services October 29. Wednesday morning, November 1, All Saints' Day, there was a Commemoration Service for all departed members of the parish at which the Rev. Percy J. Brown, preached. On Sunday morning following a former rector, the Rev. A. R. Van Meter, of Calvary Church, Germantown, officiated. On November 3 there was a parish supper served.

Preparations are being made to place a window in the church, commemorating the 150th Anniversary. Mrs. A. Mercer Biddle, Mrs. George Bower, Mr. C. Wilmer Middleton and the Rector is the committee in charge.

All Saints', Torresdale, is an offshoot of old Trinity Church, Oxford. The earliest notice of the origin of a congregation at All Saints' dates back to 1771. In 1772 a church was built and named All Saints. The Rev. Dr. William Smith, an English missionary who came here in 1750, and who in 1754 was made Provost of the University of Pennsylvania, was the first rector. The preface in the present Prayer Book of the Episcopal Church in the United States was the work of Dr. Smith. Emmanuel Church, Holmesburg, Christ Church, Eddington, and The Redeemer, Andalusia, were missions, at one time, of All Saints.

WEST PHILADELPHIA PARISHES CONSIDERING MERGER

An informal Joint Committee of the vestries of St. Mary's Church, Hamilton Village, and St. Philip's Church, West Philadelphia, consisting of the Rector and four Vestrymen of each Parish, has been conferring upon the possibility of uniting the two churches into one, and, after very careful consideration of the matter, a unanimous conclusion was reached that "a consolidation of the two parishes appears desirable if acceptable terms can be agreed upon."

Tentative terms of consolidation have been recommended as apparently covering all disputable points demanding previous agreements. These include that the consolidation be made at the site of St. Mary's Church, as St. Mary's is the older church by about half a century. If the proposed consolidation becomes effective the property of St. Philip's will be disposed of and the sums realized transferred to the United Churches, as endowment or otherwise conditioned as stipulated by St. Philip's Vestry.

The terms provide also that the name of the United Churches shall be, "The Church of St. Philip and St. Mary, Hamilton Village." A copy of the terms is to be sent to each Vestryman of both parishes for study and improvement and the status of the negotiations made known to both congregations.

The tentative terms provide that the Rev. Frederick E. Seymour, of St. Philip's, shall be first rector of the United Churches, and that the Rev. John A. Richardson, of St. Mary's, shall be Co-Rector. This is to continue until the arrangement is terminated by the resignation of one of the two clergymen after the congregations have been harmoniously welded together.

Consolidation is being considered, according to a joint statement by Mr. Seymour and Mr. Richardson, in order that more effective evangelization of the community may be undertaken. "Both are vigorous and growing parishes," the statement says, "but as both minister to the same neighborhood and families the unnecessary expense of duplication of work and equipment necessary for the individual parishes would be avoided by the consolidation."

Building The New Testament

The literary kernel of the New Testament is to be found in the tendency of clergymen to repeat themselves. When the Apostles went forth in and from Jerusalem to spread the Good News of their Risen Master, there was of course no word of the New Testament yet composed. The only Bible was the Old Testament in its current Hebrew and Greek form; and the Christian Gospel was that knowledge of our Lord's life possessed by those who had been "eye witnesses."

Nevertheless, so soon as the first dozen sermons or instructions had been delivered by the leading Apostles, it is humanly certain that crystallizations of this general floating Apostolic experience had already begun to take shape, each differing slightly according to the special interests, inclinations, and training of the respective Apostles. This at first must have been an unconscious process on the part of the Apostles; soon, however, as with preachers today, certain stories and formations of incident, recognized as worthwhile, would be frequently repeated; finally these sequences of word and event would become so familiar that they could be passed on by others; and thus in a comparatively short time a number of formulas and formulations of the chief points in the original Apostolic experience would be current throughout the Christian communities. It is important to realize that this, the Period of Oral Tradition, is the first big block in the formation of the New Testament, and that the entire *written* New Testament is the outgrowth of this first unwritten common Christian conviction.

The second stage began when St. Timothy brought word to St. Paul at Corinth the state of affairs in the Church at Thessalonica. The Church had been planted in this Greek city—the Salonika of Allied war fame—by St. Paul on his first visit to Europe. Disciplinary troubles having arisen, report was made to St. Paul, who in consequence wrote a letter of mingled praise and exhortation to the Thessalonian Christians. This letter, which we know as the First Epistle to the Thessalonians, was composed not long after the year 50, and is the first piece of our New Testament to be written. Other letters to other Churches—Corinth, Philippi, Rome, etc.—were issued by St. Paul in the next few years, and similar letters by St. James and other leaders. Most of them were written in the fifteen years from 50 to 65 A. D., and thus the Epistles form the second block in our New Testament.

Finally, with the approaching end of Apostolic life, the need was felt of preserving in written form for converts and for posterity as much as possible of the Apostolic knowledge. Therefore, John Mark, a son of one of the first Church families, who acted as secretary to St. Peter during the latter's last years in Rome, wrote down either just before or just after Peter's martyrdom in 64 the outline of the Apostle's story of the Master. By that time there were undoubtedly other written summaries of our Lord's sayings, and when he could John Mark wove these into the Petrine narrative, and thus was born our Gospel according to St. Mark, the first Gospel in point of time (64±). Soon St. Luke and others tried to improve on this, and to extend its scope, and thus other Gospels and the Acts were composed.

It is fairly certain that by the end of the century, this third Period, of Gospels (with the persecution tract of the Apocalypse), had come to an end, and thus the New Covenant or Treaty between God and Man, sealed by Christ on the Cross and perpetually relived in the Eucharist, had become forever enshrined in literature.

DAUGHTERS OF THE KING

The eighty-fifth Local Assembly of the Daughters of the King, Diocese of Pennsylvania, was held in the Church House on Tuesday evening, November 14th.

The Rev. Nathaniel B. Groton, rector of St. Thomas' Church, Whitemarsh, made a splendidly inspirational address choosing as his subject "Counting the Cost," after which an account of the Convention recently held in Portland, Ore., was given by Mrs. Adam Denmead, President of the Local Assembly of the Diocese of Maryland and ex-President of the National Council of the Order.

At this meeting mention was made of the sudden and recent death of Mrs. Mary Bloodsworth Hicks, Vice-President of the Chapter of the Daughters of the King at the Chapel of the Mediator, and the Secretary was instructed to send a letter of sympathy to her family.

GERTRUDE W. CLAY,
Secretary, Local Assembly.

WEST PHILA. SUNDAY SCHOOL FALL MEETING

The Rev. A. R. Van Meter, rector of Calvary Church, Germantown, and the Rev. Clarence Wyatt Bispham, priest-in-charge of the Pro-Cathedral, addressed the Fall Meeting and Conference of the West Philadelphia Branch Sunday School Association of the Diocese in Epiphany Church, Sherwood, Monday night, November 14. The Rev. Charles A. Rantz, of Claymont, Del., was unable to speak on account of illness. The meeting was well attended.

The following officers were elected:

President, Rev. Fred E. Seymour; Vice-President, Rev. Wm. N. Parker; Secretary-Treasurer, E. Tracy Tobin. Delegate Commission on Church Schools, Fred Ellis. Executive Committee: Rev. Granville Taylor, Chairman; Rev. C. W. Schiffer, Rev. Wm. Oscar Roome, Jr., Miss Margaret Smythe, Miss Florence Ellis, Miss Margaret Kilyon.

DESCRIBES ITALIAN WORK

Miss Eleanor Deane, chairman of the Italian Committee of the Diocese, recently gave a very interesting account of her work before the Woman's Auxiliary, Branch No. 1, of St. Matthew's, Eighteenth Street and Girard Avenue.

There are three centers, her committee having organized the work in the northeast section of the city, in the neighborhood of Memphis and Allegheny Avenue. The remodeling of the building for the chapel was done largely at night by the members of the congregation. They have there a Fathers' Meeting, a Mothers' Meeting, and a Girls' Sewing Class. They are planning a Young Men's Bible Class for this winter, and are eager for a Boy Scout troop also.

There is a settlement house seven blocks away, where the work is being extended among another large group. At this place a leader for boys' work is needed; also a class in English to teach Americanization.

The Woman's Auxiliary Department

Edited by MRS. GEORGE WHARTON PEPPER

The All-Day Missionary Meeting

On Thursday, November 9, at Holy Trinity Church, the women of the Auxiliary came together for their Annual All-Day Missionary Meeting. The morning session began with a celebration of the Holy Communion and was followed by an account of the Convention by Bishop Garland. An address on Domestic Missions by Dr. Chapman, of Anvik, Alaska, and then the Hon. Joseph Buffington, United States Court of Appeals, gave an account of his visit to our Missions in the Orient. A box-luncheon followed in Holy Trinity Parish House where the afternoon session was held. Mr. Lewis B. Franklin, Vice-President of the National Council, opened promptly at 2 P. M. with a most interesting and clear statement of the Program of the General Church. Bishop Jett, of Southwestern Virginia, made a plea for Colored Missions, stressing especially educational work, and the meeting closed with a spirited address by Bishop Bennett, of Duluth, on Indian Missions. The two offerings taken morning and afternoon were larger than usual, $350.45 being given to General Missions.

The Diocesan Committee

Mrs. Henry B. Coxe spoke about the Knitting Department of the Supply Bureau. Last year they more than completed their quota; knitted articles of all kinds are again needed.

Mrs. Sims announced that "The Big Request" for this month is a new Refrigerating plant for the Home for Consumptives, Chestnut Hill; $340 is needed. Only a little over $100 has been received. Will somebody who is especially fond of fresh milk and cold water help?

Mrs. Crawford, of St. Thomas' Church, Whitemarsh, gave an account of the daily life at the Wellesley Conference. She wished that someone could go to one of these Conferences from every parish. It would be well worth while for any Auxiliary to have a fund to send a delegate. Mrs. Sims announced that Christmas stockings will be sent again this year to Diocesan Institutions, and Auxiliaries are asked to send word at once how many they will send filled. They may be left when filled at the Church House, 202 S. 19th Street.

People look back at my six days a week to see what I mean on the seventh. —*Cecil.*

OUR NEW TREASURER

MRS. WILLIAM H. GEORGE

Budget of Woman's Auxiliary, 1922-25 Triennium

The budget is to include the following:

(a) Overhead expenses of the executive office	$1,344.00
(b) United Thank offering expenses	400.00
(c) Supply Bureau expenses	3,000.00
(d) Speakers Bureau expenses	500.00
(e) Travel fund for Triennial Convention Delegates	200.00

(A) Overhead expenses of the Executive Office: Salaries, equipment, telephone, petty cash (postage), printing, including annual report, dues, Province of Washington, security box, Girard Trust, Christmas present, janitors, dues to National Executive Board of Womans' Auxiliary, total, $1,344.

(B) United Thank Offering Expenses: To be financed through the budget, not exceeding $400 a year.

(C) Supply Bureau Expenses: Freight, including all foreign boxes, nailing and strapping, parcel post, office expenses, telephone, salary of Executive Secretary, janitor service, total, $3,000.

(D) Speakers' Bureau Expense: Carfare, food, lodging, etc., total, $200.

Total Budget, ...		$5,444.00
Balance available October 1, 1922....	$1,015.51	
Income from interests, 1922 and 1923	69.54	
		$1,085.05
Total amount of budget to be raised		$4,358.95

Plan for Budget

1. Each Missionary Committee is to finance its own overhead expenses.
2. Four hundred dollars is to be left in bank as working capital for Executive Board.
3. Parishes and Missions are to be asked to contribute a fixed amount which includes all items on Budget, the contribution to be based upon the ability of the Parish or Mission to give.
4. The plan being accepted by the Executive Board of the Womans' Auxiliary, an explanation of the Budget and plan is to be given to each Missionary Committee, and explanatory letter, with copy of Budget, is to be sent to each Branch President and Treasurer.

THIS PLAN AS ACCEPTED TO STAND FOR THE NEXT TRIENNIUM, 1922-1925.

This plan takes the place of the old plan of 5 per cent. basis, and will be the only request for a donation for the year for any part of the work of the Womans' Auxiliary; no Contingent Fund, no dues.

Overhead expenses of the Executive Office explain themselves.

The amount, $400, for financing the United Thank Offering has been given this year by two members of the Auxiliary, but the amount is included in the Budget because there are some expenses which have been carried over from the past presentation.

The amount for the Supply Bureau includes all items mentioned. The cut garments, ready-made garments (stockings, underwear, etc.), surgical supplies, etc., will be paid for as before, by the Parish Auxiliary as it requisitions its supply.

The Speakers Bureau will supply speakers for the five committees and any Parish requesting a speaker for an Auxiliary meeting, defraying all travelling expenses. The Bureau cannot be responsible for expenses of speakers unless supplied by them. The Bureau is organized and ready to send available speakers on request.

Travelling fund for financing Convention delegates in the three years will be sufficient to cover expenses of car fare, food, lodging, etc., for two delegates to attend the next Convention in New Orleans.

The Educational Department is not included in the Budget because it has a capital of a Revolving Fund of $1,350 and from the profit of sales pays the

running expenses of the Department, and the salaries of the Business Manager and Office Assistant.

The Educational Secretary is not salaried.

Domestic Committee

The Rev. Paul Huntington from Southwestern Virginia arrived unannounced in the Diocese on October 31st. His work is in the mining town of Norton where there is no community work of any kind being done for young people, although there are large Baptist and Methodist churches there.

Adjoining our small chapel there is a good brick building of eight rooms with a barn, both of which can be used with little alteration. The price of $10,000—$2000 of this Bishop Jett borrowed, and Mr. Huntington immediately started north to try to raise the $8000, although he had just returned from his honeymoon. The Mayor of the town, his Senior Warden, came with him.

If the change in Mr. Huntington's expression between the day he arrived and the day he left—just one week later—with only $1500 to raise, is any criterion of his feelings the members of the different Auxiliaries who helped can feel very happy.

The Rev. Dr. Chapman, of Anvik, Alaska, spoke about his work and showed very interesting lantern slides at the meeting on November 8.

Indians' Hope Association

Mrs. Markoe asked the Committee to consider having some of the younger people in our Parishes correspond with Indian Missionary workers, reporting to the Committee the needs and everything interesting about the work. Volunteers are asked to send in their names. Twelve hundred and fifty dollars is needed for the unfinished pledges. These include repairs for South Dakota missions, the hospital at Fort Defiance, Mr. Tatum's work in Alaska and for Bishop Touret.

The Bishop Rowe Foundation Fund is still growing. A letter from Bishop Tyler was read, saying there are over 8000 Indians in North Dakota, in the four Reservations: Standing Rock, Fort Berthold, Turtle Mountain and Fort Totten. We have seven missions scattered among them. A full-blooded Indian priest helps the Bishop. Three more chapels are needed. Miss Alice Bennett needs at Cannon Ball on Standing Rock Reservation a Ford car, a victrola, several white single beds and a good cooking range. Will somebody fill these wants?

SPEAKERS ON HAND FOR DECEMBER

Miss Harriet M. Bedell, of Stephen's Village, Alaska, from December 1st to 13th.

Father Staunton, of the Philippines, from December 10th to 17th.

Engagements for these speakers may be made through the Speakers' Bureau, Church House, 202 South Nineteenth Street.

REMINDERS FOR JANUARY

Monday, January 15

Missionary Mass Meeting at 8 P. M. (Place to be announced.)

Thursday, January 25

Educational Day, Church House, 202 South Nineteenth Street. 8.30 A. M. Celebration followed by classes and conferences.

Foreign Committee

The regular monthly meeting of the Foreign Committee was held Wednesday, October 18, at 10.30 in Holy Trinity Parish House.

Mrs. Lucas on behalf of the Supply Bureau reported that the Foreign work allotted to this Diocese was five thousand surgical dressings for St. Luke's Hospital, Tokyo, and 2629 garments and household linens for the Rev. Mr. Cummings, at Cape Mount, Liberia.

It was announced that two New York women had each given the sum of $5000 for St. Timothy's Hospital, Cape Mount, which is to be known in the future as the Sarah Conway Ramsaur Hospital. In this connection Mrs. Leidy read extracts of a letter from Miss Ridgely telling of the great loss the work had suffered in the deaths of Mr. and Mrs. Ramsaur. . . . "June 2nd, 1922, House of Bethany, Cape Mount, Liberia. After ten weeks of illness Mr. Ramsaur died on Tuesday last in Monravia. The body was brought down on Monday to Cape Mount and buried by the side of his wife. His death is a great loss to the work and especially to the boys' school, but God knows better than we. . . . It was such a shock to all of us to see the launch appear, in the ocean, Monday afternoon, for we all felt what it must mean. Miss Ford is a nice girl and worked hard over Mr. Ramsaur and he made such a struggle to live! In Monravia she was night nurse and Miss McKingie day nurse. An Englishman said of him. 'It showed what a fine man he was, if it had been one of us we would have died long ago.' . . . It is touching to see how these people loved him! He had such an influence over them, too. He certainly did more in the short time he was in Africa than many do in years, and he was friendly with everybody, Liberians and natives. Some of the men of the church seemed to live better lives when he was near to encourage them by word and example so to do. Others have not the same talent for influence and broadness of vision. Mr. Ramsaur asked advice from various people and then made up his mind what was best to do. . . ."

Mrs. Leidy made a great plea that a young doctor be interested in the work in Liberia and sent out; there is an urgent need of one. Had there been good medical attendance at hand, the lives of both Mr. and Mrs. Ramsaur might have been saved. It will be remembered that Mr. Ramsaur was sent, a very sick man, over one hundred miles in the launch to the nearest doctor!

Bishop Roots was the speaker of the day and made a very stirring address on the situation in China, and the great opportunities that lie before the National Christian Council.

ELLEN FRAZIER TILDEN,
Secretary.

Colored Missions

The meeting November 1st was professedly given over to business. The discussion of the fulfilling of "Pledges," a careful explanation of the "Budget," announcements of Mission Study Classes, Bible Class, Report from the Supply Bureau of last year's work, and the programme for this year, and the Annual Missionary Meeting, November 9.

The business was promptly despatched so that Mrs. Scott could give us a talk on the Convention in Portland. She dwelt on the hospitality of the whole city; the wonderful inspiration of the services, 10,000 people all interested; the prominence given the work for the Colored People. Both Mrs. Scott, and after her, Mrs. Pharo emphasized the value of getting in touch with the Woman's Auxiliary leaders of the other Dioceses and working with them for our common ends. Mrs. Grice made a short address on the "Inter-Racial Committee," composed of several of the larger denominations.

MARY JACKSON,
Recording Secretary.

The Supply Bureau

Mrs. Ellison and Mrs. Logan, Chairmen of the Assembling Committee, would like to have at least 12 volunteers to help with the assembling of garments. The Committee meets on Tuesday mornings and all day Wednesday. The work is not difficult, but regular attendance is necessary. Who will volunteer?

MAP

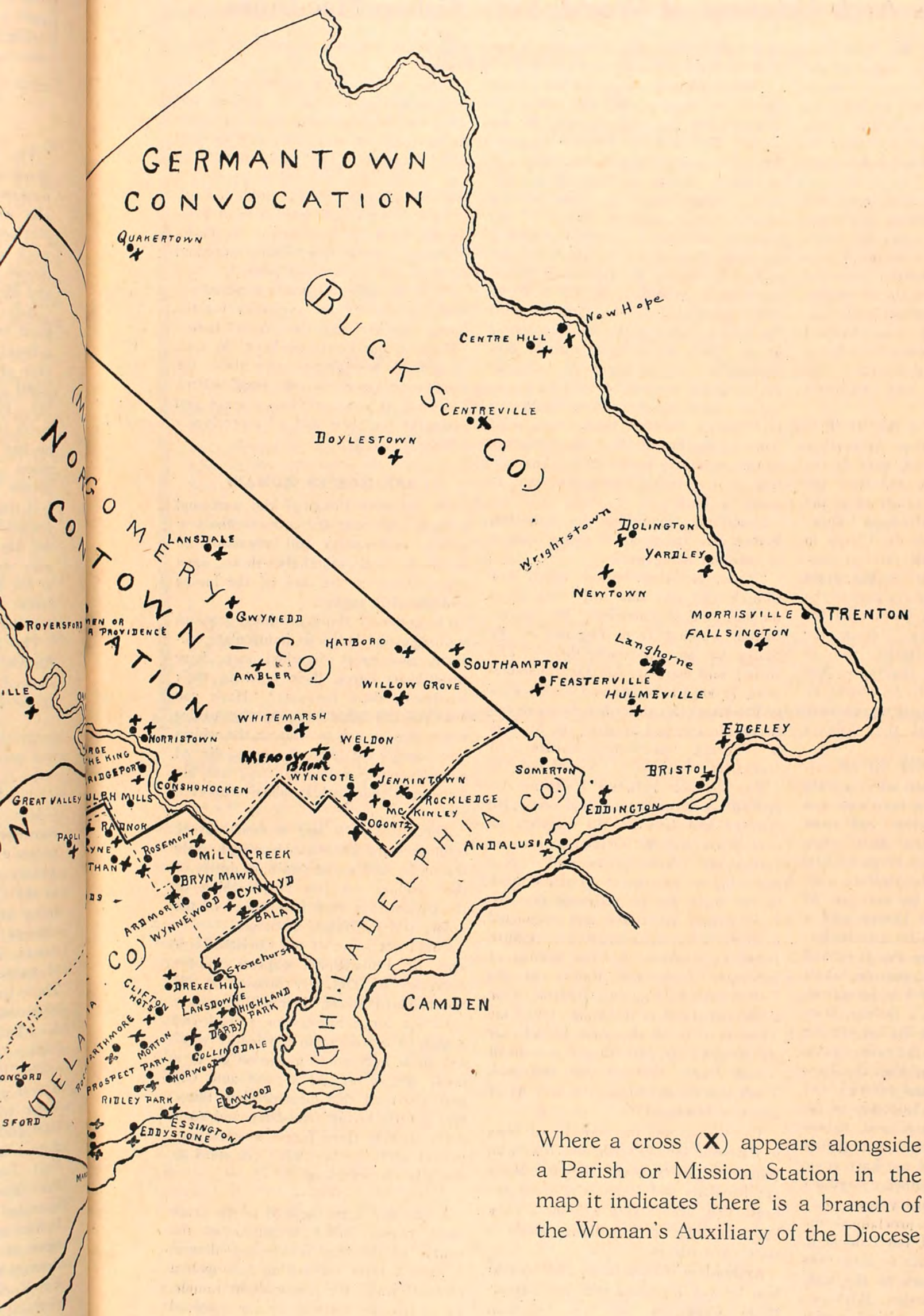
OF THE

DIOCESE OF PENNSYLVANIA

SHOWING

PARISHES AND MISSION STATIONS

in the Convocations outside of
the city of Philadelphia,
December, 1922



Where a cross (**X**) appears alongside a Parish or Mission Station in the map it indicates there is a branch of the Woman's Auxiliary of the Diocese

Turkey Is Arch Criminal of World, Says Bishop Mac-Innes

"Turkey is no longer the 'Sick Man of Europe' but the arch-criminal of the world. The Turkish problem will never be solved until recognized as being no longer a European but a world problem, and until America takes her place in performing an international police duty to control the Turk."

The Rt. Rev. Rennie Mac-Innes, the English Bishop in Jerusalem, made the above statement in presenting his views on the Turkish question at the Clergy Luncheon given in connection with the eleventh anniversary of the consecration of Bishops Rhinelander and Garland. The anniversary was observed on St. Simon and St. Jude's Day, October 29th, in the Memorial Church of the Advocate, Eighteenth and Diamond Streets.

Bishop Mac-Innes and the Rt. Rev. Edward Hutson, Anglican Archbishop of the West Indies, took part in the services in the morning and were the special speakers at the luncheon in the parish building in the afternoon, following the Conference with the Clergy in the chapel. The church services consisted of a celebration of the Holy Communion, with Bishop Garland as the Celebrant. Bishop Mac-Innes read the Epistle and Archbishop Hutson the Gospel. Bishop Rhinelander, who is convalescing from his illness of last winter, was compelled to be absent by advice of his physician. Prayers were said for restoration of the Bishop's health.

Space limitations permit but an outline of Bishop Mac-Innes' address. He spoke for more than one hour and was given the closest atention and most liberally applauded, particularly when he referred to America's responsibility. Introduced by Bishop Garland as coming from the "Most Ancient See of Jerusalem," the English Bishop paid a high tribute to Bishop Garland's leadership in the work among the Jews and particularly to his leadership on behalf of the work of the Church in Jerusalem.

"It seems incredible," Bishop Mac-Innes said, "that we see Turkey coming to the front again. All the twenty-three years I have spent in the East the Turk has been losing power and prestige, and now owing to the wily diplomacy of the Turk and the assistance and money which has fostered the Nationalists from a source it should not have come from, the Turk has regained everything he has lost in twenty-five years.

"If a Holy War is proclaimed the Moslems might respond, but I doubt it. The Anglo-Saxon is never so dangerous as when he has his back to the wall. The Moslem is the opposite. With victory up goes the Moslem spirit, but with defeat comes depression. Victory goes to his head like new wine and it has gone to his head now.

"The Turk has recovered his power. He is no longer the 'Sick Man of Europe,' but the arch criminal of the world. Turkey is not a European problem. She is a world problem. There is a growing feeling in England whether Great Britain should go along bearing all the burden of these things. I believe the mandate for Jerusalem should not have been given to Great Britain, and, with regard to Turkey, if I had anything to do with it I'd withdraw the British fleet and let the Turk go until the world finds out the kind of fellow he is. The world must control him eventually. It is detestable, barbaric, un-Christian, uncivilized to go to war, but we need an international police to hit Turkey on the head. We need America and her ideals to take her place in this necessary police duty. That action is the kind of thing we want to apply to Turkey."

Describing conditions in Palestine, Bishop Mac-Innes said it was a country of constant antagonisms.

"It is the contribution which our Church may give that will bring about the salvation of Palestine. The Anglo-Saxon, whether from England or the States, has an opportunity there." The Bishop said there are 620,000 Mohammedans, 75,000 Christians and 75,000 Jews in Palestine. He described divisions between Moslem and Moslem, the Moslem of Turkey and the Moslem of Jerusalem.

The division between Jews, he described as a most pressing one. He distinguished between the Zionists or new Jews, and the Orthodox Jews in Jerusalem. "Zionism," he said, " is a non-religious movement. I don't mean to say there are no religious Zionists. It is largely controlled and conducted through political channels to establish Jewry as a nation. A large number of important Jews and Rabbis in the United States are against Zionism. One influential Rabbi in this country told me 'Zionism cuts at the root of all our philiosophy.' In Jerusalem a prominent Jewish leader came to me and said, 'Can't you do anything to relieve us of this new bondage?' "

The Bishop said the majority of Jews in Palestine are old Orthodox Jews who believe in Jewry as a religion. Many are Russians and Poles who came because they are seeking a home. They know nothing, care nothing, about a state or a nation.

Archbishop Hutson in his address told how he was impressed with the Nation-Wide Campaign of the American Church. "It has brought the whole Church in America together as never before."

"Our people to a large extent are descendants of Africa. I suppose out of a 150,000 population in my Diocese of Antigua not more than 5000 or 6000 are Europeans. The rank and file of our people are extremely poor, but but through it all runs a childlike faith in God. Our people have a most wonderful faith, a real belief in God's nearness, and they are looking more and more to this country of yours."

Archbishop Hutson made a special appeal for prayers and sympathy for the lonely workers in the West Indies. "Think of our lonely workers," he said. "We have five priests over there for thirty-nine years on one small island. I appeal to you for your prayers and sympathy for these and all other lonely workers."

ARE NURSES HUMAN?

Do we ever think of the men and women who care for our criminals in prison, and nurses and attendants in hospitals, and especially those upon whom devolves the care of the insane and the sick insane?

Do you ever think of those gracious smiling genial ladies in immaculate uniform, and quiet dignified men, have their heart cares, their burdens, their loneliness, their longings? Have you ever thought what it means for twelve hours at a stretch to wait on the whims and fancies of patients, especially of mentally irresponsible patients, who are sometimes rude, vulgar, abusive or even violent?

There are men and women, nurses, employees and attendants bearing bravely the trying and nerve straining duties of their calling. A few people think of the patient, but very few indeed of the noble, self-sacrificing attendant.

Could not some of the Christian citizens of Philadelphia express to the Secretary of The City Mission at 225 South Third Street, their willingness to entertain for a Sunday or a week-end a man or a woman in a friendly way? Let them hear some music or go to a noble service, or get a good auto trip and, above all, that most precious thing, find a little loving friendship and sympathy to help them forget hospital and patient cares for a while? A word to the wise is sufficient.

I own that I am inclined to say grace upon twenty other occasions in the course of the day, besides my dinner. I want a form for setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting or for a solved problem.—*Charles Lamb.*

Diocesan Sanctuary

Intercessions

For Our Bishops and Clergy

Almighty and everlasting God, from Whom cometh every good and perfect gift; send down upon our Bishops, and other Clergy, and upon the congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

For Activity

Stir up, O Lord, we beseech Thee, the wills of Thy people in this Diocese. May those who are without the fold be led to Baptism. May those who ought to be confirmed receive the laying on of the Bishop's hands. May those who have absented themselves from the Sacrament of the Lord's Supper return. May the inactive renew their interest in the Church, and may we all work and pray daily for the prosperity of our Diocese and the extension of Thy Kingdom among men, through Jesus Christ our Lord. *Amen.*

City Missions

O God, Almighty and merciful, Who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy: Let Thy fatherly goodness be upon all that Thou hast made. Especially we beseech Thee to remember in pity such as are, at this time, destitute, homeless, or forgotten of their fellowmen. Bless the congregation of Thy poor. Uplift those who are cast down, mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by Thy heavenly grace preserve from falling those whose penury tempteth them to sin. Though they be troubled on every side, suffer them not to be distressed, though they be perplexed, save them from despair. Grant this, O Lord, for the love of Him, Who for our sakes became poor, Thy Son, our Saviour Jesus Christ. *Amen.*

The Ministry

O Almighty God, Who hast committed to the hands of men the ministry of reconciliation; We humbly beseech Thee to put it into the hearts of many to seek this ministry, whereby mankind may be drawn to Thy blessed Kingdom; through Jesus Christ our Lord. *Amen.*

Stewardship

Almighty God, Whose loving hand hath given us all that we possess; Grant us grace that we may honor Thee with our substance, and remembering the account we must one day give, may be faithful stewards of Thy bounty, through Jesus Christ our Lord. *Amen.*

BOY SCOUTS "ROUND-UP"

The Boy Scouts of the City had a "Round-up" from November 12 to 18, which included exhibits of Scoutcraft, demonstrations and speeches, "jamborees" and an inter-city Championship Patrol Contest.

Many of the troops in this Diocese are connected with our churches, therefore Church authorities should be interested in the Boy Scouts.

The Scout movement is intended to inculcate Reverence and Loyalty among other virtues.

Leaders of Scout Troops, and of the Church School Service League should obtain and study a booklet recently issued by the National Council, *"Working Together,"* which has been prepared by representatives of the National Boy Scouts in conjunction with the Commission on Church School Service League. It shows how to make the daily *"Good Turn"* count for Parish, Community, Diocese, Nation and World.

Especially should members of Parish Committees supervising Scout Troops become familiar with this co-operative program.

(Ask for Pamphlet 4519, at C. S. S. L. room, in Church House.)

BUCKS COUNTY STABLE NOW RECTOR'S STUDY

What was once a broken down stable shelter, then a slightly improved home for a country parson's Ford, is now converted into a rector's "study" at Grace Church, Hulmeville.

Here the Rev. J. L. P. Clarke, priest-in-charge at Grace Church, burns the midnight kilowatts, and utilizes the place as the rallying headquarters for his small, but loyal corps of parish workers. When Mr. Clarke assumed charge at Hulmeville in September he immediately went to work to have the one story 12 by 24 building converted into a study. He did much of the labor himself. He wainscoated the walls, put in a matched wood ceiling, and had electric lights installed. Proper disposition of a few rugs, bookcases and a table and chairs, and other improvements completed the improvement. Contributions from some of the organizations of St. Bartholomew's, Wissinoming, helped to make the "study" home-like.

Take a trip out Hulmeville way some day and visit the rector's new "study." It will give a splendid opportunity to see a "rural work." Maybe you will find an opportunity to help.

MEN'S BIBLE CLASSES

During the early part of November a most interesting and helpful meeting of men was held at St. Paul's Church, Chestnut Hill, by representatives from Bible Classes in several of our Churches in that section.

The speaker of the evening was the Rev. Dr. Phillips, rector of The Church of the Saviour, West Philadelphia. The Rev. Mr. Chapman, rector of St. Paul's and his assistant, the Rev. Mr. Chattin, acted as hosts. Men came from the local parish, as well as from St. Martin's; Grace Church, Mt. Airy; Our Saviour, Jenkintown, and from St. Timothy's, Roxborough.

The plan of getting together and thus strengthening the Men's Bible Class idea seemed such a good one, that the Rev. Mr. Groton, of Jenkintown, invited the men to meet with the men of his Bible Class during January, when the speaker will be the Rev. Dr. Freeman, of the Church of the Epiphany, Washington.

The man who experiences the power of the Gospel in his own life has no shame in declaring Jesus Christ to others.—*Anon.*

ARE YOU MAKING USE OF EXCHANGE BUREAU?

The Diocesan Clearing House and Exchange Bureau in another column on this page is a free service for all parishes and missions. THE CHURCH NEWS wants you to use the column and use the Bureau any time so they may be mediums through which parishes and missions may help one another.

Read the column. Between issues of THE CHURCH NEWS if there is any service the Bureau can render it will cheerfully do so. It is doing, we believe, some effective service.

St. James' Church, Twenty-second and Walnut Streets, listed eighteen lockers. Within ten minutes the Bureau found a mission station that had use for them, and which expressed its appreciation of St. James' donation.

A colored mission was saved money by obtaining from St. Mary's, Ardmore, a portable organ and communion rail.

Bishop Hunting, of Nevada, read the column when he was here last month, and he obtained another portable organ from St. Mary's, Ardmore, which the Rev. A. H. Haughey is to ship to Las Vegas, Nevada.

A mission in the northeast last month obtained a reed organ which the Rev. J. R. L. Nisbett, of Christ Church Chapel, has listed to be donated.

Throuih Miss Helen Herdegen, of St. Mark's, Frankford, a square piano was obtained for a mission in the Diocese.

The Bureau expresses its appreciation to all who have helped and are helping.

NEW CHALICE FOR ST. CLEMENT'S

A very handsome Chalice and Paten, wrought from an original design by Messrs. J. E. Caldwell & Company and made from old family pieces of silver and gold belonging to the Dodson family, has been presented to St. Clement's Church by the last surviving member of the family, Miss Roxanna Dodson, of "The Margrave."

The Chalice stands about eight inches in height and is entirely plain except for a chased design about the knop and the border about the base. On one of the base panels is a raised Cross and Corpus of silver. The inside of the bowl of the Chalice and the entire Paten are of solid gold.

The Chalice is engraved on the under side as follows: "To the Glory of God and in Loving Memory of Elisha Bennett and Cornelia Cooper Gaskill Dodson and Their Children. Blessed All Saints' Day, 1922, S. Clement's Church."

The world has many heroes, but only one Christ.—*Anon.*

Never lose courage; but if you do, hunt till you find it again.—*Anon.*

DIVINITY SCHOOL FACULTY OFFER LECTURE COURSES

Last year the members of the Faculty of the Divinity School offered a number of brief courses of lectures, which they were ready to give at parish churches. The experiment seemed so successful as to justify its continuance. At the request of the Faculty, I am, therefore, notifying the clergy of Philadelphia and vicinity that the lecture courses indicated below are available for the year 1922-23.

Last year we found that the demand for these courses was concentrated almost wholly in the season of Lent. We recognize the reasons for this. At the same time we beg to say that the lectures offered are intended to be of an instructive character rather than primarily devotional; and it seems to us that they might often be given with greater advantage at some other season.

The number of lectures constituting a course is indicated after each title. The professors concerned are ready to accept invitations for their delivery, though the number of appointments which any one of us can rightly accept is, in the nature of the case, somewhat limited.

All arrangements should be made with the secretary of the Faculty, who may be addressed at 200 St. Mark's Square, Philadelphia.

JOS. CULLEN AYER,
Secretary of the Faculty.

Prof. AYER:

1. The Church in the First Three Centuries. (5)
2. The Historical Interpretation of the Creeds. (5)

Dean BARTLETT:

The Layman's Bible. (4)

Prof. BARTON:

1. How the Gospels were Composed. (3)
2. Great Turning-Points in the Life of Christ. (3)
3. Turning Points in the Life of St. Paul. (3)
4. The Psalter: its Composition and its Poetry. (3)
5. The Book of Job, or the Growth of a Soul. (3)

Prof. FOLEY:

1. What is the Bible's Inspiration? (5)
2. Religion and Science. (5)
3. Biblical Ideas of the Atonement. (5)

Prof. MONTGOMERY:

Illustrated Lectures on Palestine and Jerusalem. Subjects to be arranged.

Prof. ROBINSON:

American Revisions of the Prayer Book. (3)

Prof. YERKES:

Mohammedanism. (4)

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

Parish in extreme northeast Philadelphia wants a shuffleboard for its men. Can anybody help out ?

A retired clergyman has brought to the Educational Department of the Diocese, two cassocks, black scarf, and linen Eucharistic vestments. All have been used, and are offered at half price. They can be seen at Room 23, Church House.

The Rev. Charles W. Schiffer, priest-in-charge, The Holy Comforter, West Philadelphia, is looking for a small pipe organ. If you know where one can be had please communicate with Mr. Schiffer.

Churchman in this Diocese, interested in the erection of small chapel, wants to buy a small church bell that has already been used. Size, about twenty inches in diameter, weighing about 200 pounds. Diocesan Exchange Bureau will furnish further information upon request.

Mission in the northeast would appreciate the donation of a Font, a small one preferably.

The Archdeacon for Work Among the Foreign Born would appreciate the donation of several tables for school work.

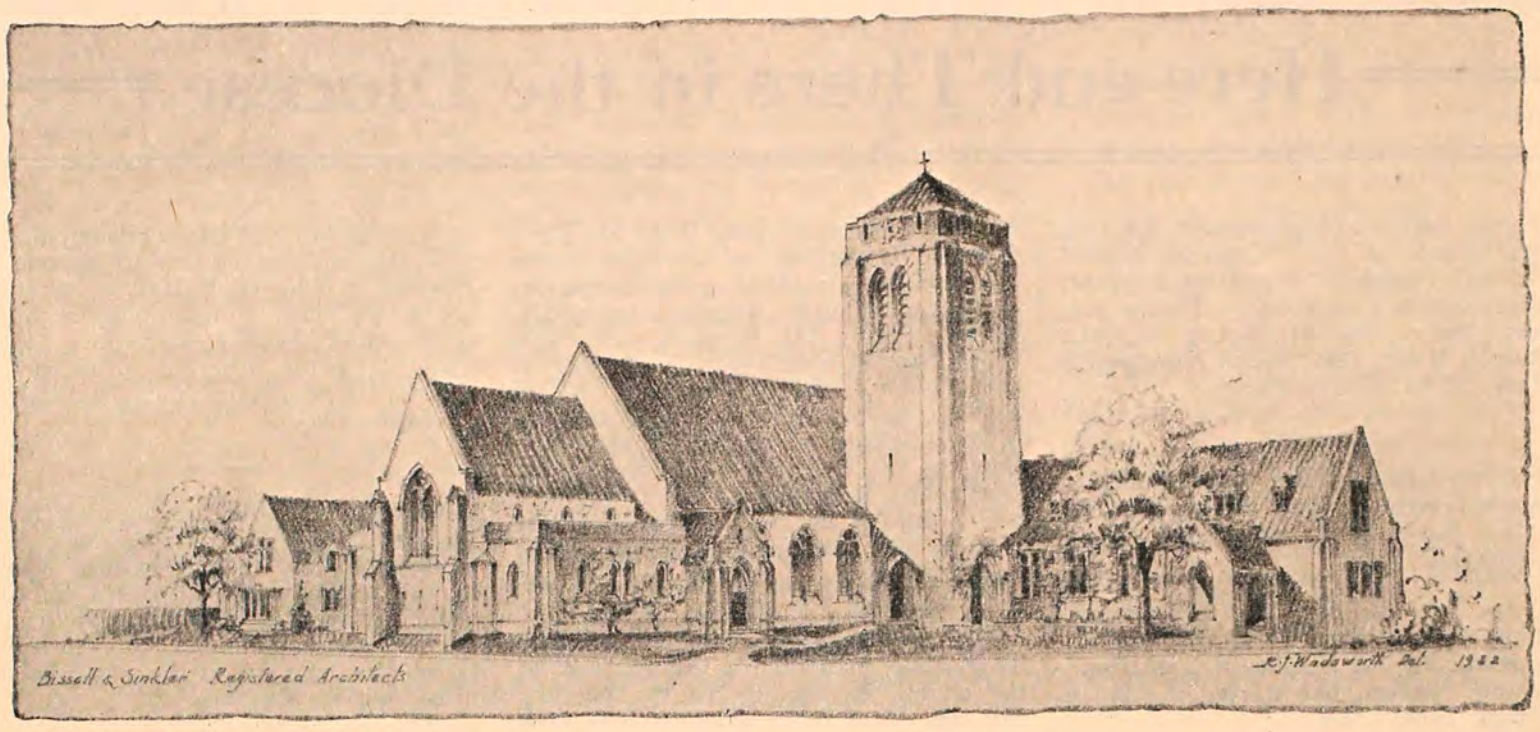
TWO HUNDREDTH ANNIVERSARY

The Parish of St. Mary's, Burlington, N. J., beginning November 19th, celebrated the two hundredth anniversary of the consecration to the episcopate of the Non-Jurors of Scotland of its founder and first rector, John Talbot.

Historical addresses in the old church building were given by Bishop Gailor, the rector of St. Mary's, Canon Lewis, and Bishop Matthews, at which time also the John Talbot Memorial Tablet was decorated.

The giving of our money to God's work is an intensely spiritual act. Our willingness to give our money is the expression of our faith, our interest, our desire to give help to others, and these are the very elements of spiritual life.—*Bishop Manning.*

The Church of St. Giles Proposed Buildings



There will be an impressive group of Church buildings on the hill at Sixty-ninth and Chestnut Streets, just south of the Elevated Terminal, when the above plan is carried out. At present the work here, under the Rev. Walter C. Pugh, is going along nicely. Recently a temporary rectory has been purchased as an investment of funds until enough can be raised for building. It is hoped that some way will be found to commence the work in the near future by the erection of a Parish House.

The present building is the portable chapel owned by the Diocese. It has become inadequate, and has always been inconvenient from lack of water and poor heating facilities. The summer sun on our treeless acre heats it very rapidly, and the winter winds blow right into it. But it has proved a very valuable centre for starting the Mission.

For providing for the advancement of the work the Mission has taken the unusual step of becoming incorporated in order to raise such funds as are necessary by a mortgage bond plan. This will, unless further help is received from outside, prove a heavy burden for the comparatively few people to carry. For this reason, and because of the strategic importance of the location, the Diocesan Council has placed this work on the budget of immediate needs for Forward Work. Either as a whole or in parts there is here an excellent opportunity for raising a memorial.

Stonehurst and the surrounding communities are growing by hundreds of houses. In many cases these are sold before the foundation walls are above the ground, and people move in before the paint is dry. The congregation this fall numbers fifty communicants with a Sunday attendance of over fifty, and a Sunday School of equal numbers. There is a large number of Church people in the neighborhood not yet allied with the work who will be much helped by the building of the Parish House.

Very soon this Mission at the gateway of the city will be a strong and helpful parish if the necessary foundation work can be advanced in the present opportunity.

The New Year at The Divinity School

Another mile-stone has been passed in our "forward movement." The School has entered fully into possession of the first of its new buildings on the new site. And a real joy and inspiration the building is proving to us all. The architects have been highly successful in adapting it to provide temporarily for our many and varied needs; and we find ourselves remarkably comfortable. Of course, already we are beginning to be crowded! The class-rooms are not large and fifteen men taking Junior work make the "Junior Room," a spot where chairs must be exactly placed and feet and elbows must be deployed with a certain military precision! But to outgrow our quarters is part of our primary purpose, and we shall follow it up eagerly!

The great Reading Room on the second floor is proving a fine and impressive temporary chapel. The altar is set in the bay-window at the north end. During the day it is decently sheltered by a simple screen, removed for the services. Acoustically, the room is a great success, and the volume of sound when thirty or forty of us are singing familiar hymns is uplifting; and, fortunately, our neighbors appear to be much and agreeably impressed!

During the last few weeks extensive grading work has been carried through by the Committee of Ladies who have interested themselves in the improvement of the grounds. And the main "quad" will shortly be finished in accordance with the architects' plans—save for two exceptions. The old driveway is to be retained for the present, as the natural approach to the Chapel site while building materials are being hauled. And a part of the quad itself is reserved as a "zone of operation," for the Chapel construction. Meanwhile, grass-seed is being sown on the rest of the quad, and by next summer we hope to have a green and sightly stretch about the Library building. A tennis court is being installed, during the grading work, on a permanent site just within the bounds of what will ultimately be the second or inner quad.

During the summer the architects completed their preliminary studies for the St. Andrew's Chapel, and at a recent meeting of the Building Committee these were approved; and the architects were instructed, at their earliest convenience, to secure estimates for its erection. It is impossible to give in cold print any indication of the impression made upon the Committee by these plans: they are wonderfully inspiring!

The School building is open daily, except Sunday, and we shall always be most happy to receive visitors who may be interested to see what it is that we are doing.

G. G. B.

Here and There in the Diocese

News items and personals for this department of the "Church News" from all Parishes, organizations and individuals are solicited. Please address them to Managing Editor, "Church News," 202 South Nineteenth Street, Philadelphia, Pa.

Contributions from St. Matthias Church, Nineteenth and Wallace Streets, to the Near East Emergency Fund amounted to $307.

The Rev. Albert Stork, assistant to the rector of St. Stephen's, Tenth and Chestnut Streets, has started a Sunday morning Bible Class.

William Ralph McKee, Holy Apostles' Parish (Chapel of the Mediator), was admitted as a Postulant for Holy Orders, November 16th.

Holy Apostles has reopened its embroidery class with Miss Boehm as teacher. There are still a few vacancies. Terms are $1.50 for ten lessons.

Mr. Harold Snyder, a most enthusiastic and hard-working layman, is Superintendent of the Sunday School of the Church of the Advocate this year.

Because of the need of more room for the Sunday School and day school in All Saints', Torresdale, the Chapel in the parish building is being enlarged.

At a special meeting of the Vestry of the House of Prayer, Branchtown, Mr. James Titherington was elected Vestryman to serve the unexpired term of the late Mr. Hoffman.

Mr. James Boviard is President of the Athletic Association in the Parish of the Advocate and the parish has a basketball team that challenges any church team in the diocese.

Mrs. M. D. Wilt has been elected chairman of the Woman's Auxiliary of Epiphany Parish, Germantown, succeeding Mrs. Walter Seeley, who resigned on account of illness.

The Rev. George L. Richardson, formerly Vicar of the Pro-Cathedral, was Instituted as rector of St. Paul's, Burlington, Vt., on the Eighteenth Sunday after Trinity, by Bishop Hall.

The Rev. Guy D. Christian, during the past few years, curate of St. Luke's Church, Germantown, succeeds the Rev. Edgar T. Pancoast on the staff of St. James' Church, 22d and Walnut Streets.

The Tuesday morning Bible Class for Women, conducted by the Rev. James De Wolf Perry, D.D., rector emeritus of Calvary Church, Germantown, at Dr. Perry's house, 165 West School Lane, began its eleventh year November 7.

Miss Edna Lodge, Mr. Stanley Van Scoy and Mr. Charles Shorter, of St. Barnabas, Kensington, have regilded and polished the metal fixtures of the church, and varnished the front of the organ.

Mrs. George R. Bower, of All Saints, Torresdale, presented a Litany Desk to the church in memory of her parents, Mr. and Mrs. W. A. Fuller. The desk was used for the first time on Sunday, November 19th.

The Church of the Advocate has Miss Kathryn Fields, a member of the parish, directing all plays and pageants given in the parish. Miss Fields has been engaged in amateur dramatic work for some years.

The Rev. J. J. Joyce Moore has volunteered to assist the Rev. Granville Taylor, Vicar of the Mediator Chapel, West Philadelphia, in the service and work there by devoting such time as he has at his disposal.

Twelve photographs of the interior of the old Church of The Evangelists, in Catharine Street east of Eighth, have been presented to the Church Historical Society; also a large album of card photographs of American churches.

The Church School Teachers of the Chapel of the Mediator have appointed a committee to organize a School Orchestra of boys and girls who can play instruments. It is planned also to teach others to play who are willing to learn.

A special celebration of the Holy Eucharist for members of the Cathedral League and all others interested was held in the Pro-Cathedral, Tuesday morning, November 14. The Rev. F. L. Vernon, Chaplain of the League, made the address.

"Advocate Activities" is the name of bright, breezy, mimeographed, weekly leaflet now being issued by the Rev. John H. Lever, the new rector of the Memorial Church of the Advocate, Eighteenth and Diamond Streets. Here's a sample "SHOUT! That's what we must do for this beautiful church of ours. We must shout about it (nice things of course—no knocks), even make nuisances of ourselves so that everyone will know we have the most beautiful church in America and that we are a happy, healthy and lively parish."

St. Philip's, West Philadelphia, is affording an opportunity to anyone interested in Church History to attend a course of lectures on Monday nights at 8.45 o'clock by the Rev. J. C. Ayer, Ph.D. Doctor Ayer is professor of Church History in the Philadelphia Divinity School.

William F. South has been elected to the vestry of Mediator Chapel, West Philadelphia, to fill the vacancy caused by the resignation of Edward H. Bauzenberger, who is now living in Pitman, N. J. For a number of years Mr. South has been one of the active helpers in all parish activities.

The Rev. Philip J. Steinmetz, rector of St. Paul's, Cheltenham, was the chief speaker at the meeting which opened the year's program in the work of Religious Education in the Diocese of Long Island. Nearly 500 teachers, officers and rectors, representing fifty parishes, attended the meeting.

A new altar book has been presented to St. Barnabas', Kensington, by Miss Hilda Krull's Sunday School class. Funds were raised by a cake sale. Another gift, a linen altar cloth with lace super-frontal, has been presented through the Sanctuary Guild. It was made by Miss Madeline Perry.

Mr. Charles S. Rockey has been chosen Superintendent of the Sunday School of St. Matthew's, Eighteenth Street and Girard Avenue. The Misses Elsie Lee and Edith Tripple, Mr. John W. Marsh and Mr. Rockey are a committee considering the advisability of awarding prizes to scholars for regular attendance in place of books which have been presented heretofore.

The Polish congregation of the Church of the Redeemer, housed in St. George's Parish House, and in charge of Rev. John B. Panfil, their pastor, held its Fifth Anniversary in St. George's Church, East Indiana Avenue and Livingston Streets, Sunday afternoon, October 29. The congregation numbered more than 300. Four visiting priests were in the chancel.

The Rev. E. Rupert Noel, who has been at Mount Calvary Church, Baltimore, for several years, has taken up work as Junior Curate at St. Clement's in this Diocese. He is a graduate of the General Theological Seminary and was ordained priest in 1914 by Bishop Lines, and has served as Curate at Christ Church, Ridgewood, N. J.; Grace Church, Newark and St. Stephen's, Providence, R. I.

Miss Ida Whitaker, Mrs. Nauss and Miss Margaret Millick are having splendid success with the Junior Girls' Friendly Society of Advocate Parish The girls come for basketball in the afternoon, stay for supper and have their meeting in the evening.

The teachers of the Church School of St. Thomas', Whitemarsh, voted recently to send from the School a Christmas box to the mission of the Good Shepherd, at Thomasville, Georgia, and the boys and girls are busy making and furnishing gifts to fill the box.

A successful Rummage Sale was held for three days on the site of the Old Continental Hotel, from November 7th to 9th, for the benefit of the Building Fund of the Seamen's Church Institute. Over $1900 was realized and the committee in charge, headed by Mrs. William Fisher Norris, desires to acknowledge the assistance and contributions of all who have helped in any way to make the sale such a splendid success.

The Woman's Auxiliary to the Convocation of Chester at its recent meeting held at Ithan, selected from seven objects presented by Bishop Garland, the major and two minor objects for the coming year. The major is $1500 for a church for colored people at West Chester, where they have no home. The two minors were $250 for an organ for the Church of the Advent, Kennett Square, and $250 for grading church property at Darby.

The Rev. Harry P. Nichols, Deputy to the General Convention from New York Diocese, preached Sunday morning, November 26th, at St. Thomas', Whitemarsh. Doctor Nichols is an old friend of the Rev. N. B. Groton, rector of St. Thomas' and was a classmate of Mr. Groton's father. Doctor Nichols was one of the Presentors on All Saints Eve who presented the Rev. Charles L. Slattery to be consecrated Bishop Coadjutor of the Diocese of Massachusetts.

St. Luke's, Kensington, paid its annual visit to St. James' Church, Twenty-second and Walnut Streets, Sunday afternoon, November 12. The Rev. Perry G. M. Austin, rector of St. Luke's preached the sermon. Horace A. Melling, organist of St. Luke's, gave an organ recital, and after the service St. Luke's choir was entertained at supper in the Guild House. St. Luke's visit marked the beginning of special musical services Sunday afternoons at St. James'.

Dr. John W. Wood, Executive Secretary of the Department of Missions of the National Council, delivered the address at the "Dedication Festival" services in Grace Church, Mt. Airy, Sunday night, November 5. Tuesday night following there was a musical service under the auspices of the American Guild of Organists. The combined choirs of Grace Church and St. Luke's, Germantown, sang. The Rev. Clarence W. Bispham, of the Pro-Cathedral, preached.

Girls' Friendly Society

The first Biennial Conference of the Girls' Friendly Society of the Province of Washington was held in Philadelphia on November 16, 17 and 18, 1922. The Diocese of Pennsylvania entertained six associates and six members from each organized Diocese and three associates and three members from each unorganizer Diocese, seventy in all. In addition, an invitation was extended to the associates and members from the branches in the southern part of New Jersey to attend the meetings, and twenty in all accepted.

The delegates assembled in the Church House on Thursday afternoon, November 16th, to register and to meet their respective hostesses, tea being served from 4 to 6 o'clock. The delegates were then entertained at dinner at the Art Alliance by the Senior Members' Club of Pennsylvania. At 8 o'clock they went to the Parish House of the Church of the Holy Trinity, and were formally welcomed by the Provincial Vice-President and by the Diocesan President of Pennsylvania, after which the Rev. Gilbert Pember, rector of the Church of St. Michael's, Germantown, gave a half-hour preparation for the Corporate Communion the following morning. Mr. Pember took for his instruction—Fellowship, as the great need of life and the real desire of all; the lack of it leading to much unhappiness; the only fellowship of true hope and promise—the fellowship of God, through which we are bidden through faith in His Son. The Church is ever proclaiming this fellowship; it is the high aim and purpose of the Girls' Friendly Society, and each member, by the grace of God, may enter into this fellowship and take her part in the bringing of the Kingdom of God.

One hundred associates and members attended the Corporate Communion held in the Church of the Holy Trinity on Friday morning, the Rt. Rev. Thomas J. Garland, of Pennsylvania, Celebrant, assisted by the rector, the Rev. Floyd W. Tomkins, D.D. The offering was given to the new National Elizabeth Roberts Memorial Headquarters at Washington.

Breakfast was served at the Art Alliance, and the business session of the Conference opened at 10 o'clock in the Church House. The immediate business was the adoption of By-Laws for the Province. At 11 o'clock the Conference proper began. Papers were read on the following subjects:

"Problems of the Girls of Today," by Miss M. A. Leach, Vice-President of the Senior Members' Club of Pennsylvania.

"Training of Probationers," by Mrs. I. P. Willits, First Vice President, of Pennsylvania.

"How to Make the Most of Our Group Method," by Miss Mary Hunter, President, of South Virginia.

The papers were all enlightening and brought out much discussion.

At 1 P. M. the delegates adjourned for lunch at the Art Alliance, returning at 2.30 for the afternoon session, when papers were read on "Candidates," by Mrs. C. W. Spiess, of Pennsylvania, and "Married Branch Helpers," by Mrs. H. Spencer Lucas, of Pennsylvania.

The address to the Conference was given by Miss Mary M. McGuire, General Secretary, G. F. S. A., the subject being "The relation of the Diocese to the Centre, and the Branch to the Diocese."

She took the subject on very broad lines; that the Society is a force more than an Organization, and the Organization really exists to make this force effective. In union is strength, and as the Branch is the only unit in the Society, the grouping of the Branches of the G. F. S. A. make up the Diocesan and Central Organizations. "Out of many—one"; and by this union the individual Branch receives material and spiritual advantages which come from a large force working together through the inspiration of fellowship, the help of specialists, and the joining of common experience.

Miss Watkins, Extension Secretary, told something of the start and growth of extension work in the United States.

A tea was given to the delegates by Miss Maule, Diocesan President of Pennsylvania.

Supper was served at the cafeteria maintained by the women of St. James' Parish, and was attended by many of the associates and members of the Diocese of Pennsylvania. At 8 P. M. a rally was held in the Parish House of the Church of the Holy Trinity, and about 600 persons filled the large assembly room to overflowing. The rally opened with general singing of familiar songs, followed by an account from Miss Margaret Lukens, Vice-President of the Province of the G. F. S. Festival Week in London last summer, on which occasion she represented the United States. Miss Katharine Hill, the only G. F. S. member at the Summer School held during the past summer at Bryn Mawr College, Pennsylvania, made a short report, urging that others should apply for places next summer. Mrs. Pfau, Diocesan President of New York, led an amusing and significant demonstration of the old and new way of conducting a branch business meeting, especially along the lines of self-government. Miss Julia Cunningham, Diocesan

(*Continued on page 94.*)

Letters to the Editor

This department is open to all baptized members of the Church. It is for the exchange of information and opinions. Correspondence is freely invited. Because of space limitations letters should be as brief as possible. THE CHURCH NEWS *is not responsible for opinions expressed. The Editor reserves the right to decide what shall be published.*

FROM OUR READERS

"The November number was a fine one—full of meat." —J. W.

"The NEWS gets better all the time; this last number I think the best yet."
—P. M. R.

THE PROPOSAL OF THE CONVOCATION OF NORRISTOWN

To the Editor of THE CHURCH NEWS:

The following form of a change in Clause "B" of Section 3, Canon IX., is offered so as to read:

"The Lay Delegates, not exceeding three in number from each regularly established Parish within the bounds of the Convocation, elected by the Congregation or Vestry from the communicants of said Parish."

The subscriber wishes to submit his personal view regarding the proposed amendment. Under the existing clause membership is limited to Lay Deputies to the Diocesan Convention from the Parishes within the Convocation.

My views on the proposed change follows:

1. On the original purpose of the Convocational system itself. As long as the system remains, its purpose should not be forgotten. The clear intent of the system now in operation is to keep the personnel of the annual Convention, CLERICAL and LAY alive to the needs, condition and progress of the work of Missions throughout the Diocese.

2. To carry on so valuable an element in missionary organization, the Diocese is, for expediency, divided into six districts. Each district or Convocation has its membership determined through the membership of the annual Convention. I think this feature a vital one. For it is the Convention which, antecedently, authorizes the important and particular actions a Convocation may take in its supervision of mission work within its limits. Why then should a change be made in the way proposed that would cut off the Lay Deputies to the Convention from their well established right to share in the missionary activities of the Diocese?

3. Clauses "a," "b," "c" and "d," Section III., Canon IX., give a summary of the contents of Section 4 of the Canon on Diocesan Missions previous to 1918. This being the case, it is a thought of mine that the old form of Section III., Canon IX., may now be in force.

4. It is claimed by one who does not agree with my view that the proposed "Lay Delegates" are not to be differentiated from "Lay Deputies to the Convention," but may be for the sake of progress the same persons. Wherefore should there be a change in designation as proposed? Will the change secure greater progress or a larger interest in convocational work?

5. My observation of the attendance of the "Lay Deputies" at the meetings of the several Convocations, is that it has in a very reasonable degree successfully sustained the convocational system's legitimate and primary purpose. I feel sure that the recorded facts bearing on the attendance of "Lay Deputies" at Convocations will show that it has contributed to the progress of their work and to the maintenance of an intelligent interest. This is so, I think, because a very large number of lay members make their relation to their respective Convocations worth while and efficient through a genuine sense of responsibility to represent the local issues of their own Parish life for fellowship and progress. I have been a member of four Convocations and Secretary of two. In the case of West Philadelphia, there is an average in attendance of two Deputies from each parish entitled to a seat in that Convocation. Why deprive the convocations of the "Lay Deputies" very great usefulness?

The foregoing view having the "O. K." endorsement of another, I submit it to your readers.

H. M. G. HUFF.

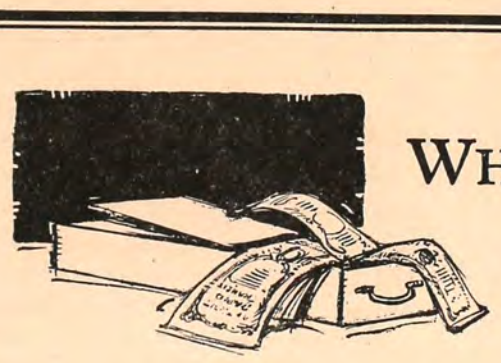
GIRLS' FRIENDLY SOCIETY

(*Continued from page 93.*)

President of Maryland, spoke briefly of the Elizabeth Roberts Memorial Headquarters just opened in Washington, saying that it is a national venture, and therefore every member of the Society should feel a personal pride and responsibility in it.

The rally ended with an address by the Rev. Z. B. T. Phillips, D.D., rector of the Church of the Saviour, Philadelphia, whose subject was the "Motto of the Society," with special emphasis on the meaning of Friendship and on the ideals for which the Society stands.

On Saturday morning short conferences for associates, led by Miss Julia Cunningham, and for members, led by Mrs. George L. Ball, were held. The subjects discussed were: "Training Classes for Associates, Missions, and How to Hold the Interest of the Younger Members," "Does the Way We Dress Have Any Effect on Our Character," How to Help a Branch Secretary to Make Her Branch More Alive." At 10.30 the delegates were taken for a motor drive to Valley Forge, passing on the way through the grounds of Haverford and Bryn Mawr Colleges. At Valley Forge a brief visit was paid to the beautiful Memorial Chapel, and the memorials explained by the rector, the Rev. Herbert Burk. The drive ended at Conshohocken, at the residence of Miss Lukens, Provincial Vice-President, where a delicious luncheon was served. And so successfully passed the first G. F. S. Biennial Conference of the Province of Washington.



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The Editor's Book Shelf

Belief in God. By Charles Gore, D.D New York, Scribner, 1922, pp. xvi + 300.

Had the supercilious author of *Painted Windows* read this volume, we could hardly forgive his puzzled irritation as to why Bishop Gore is the most influential man in the Church of England. It will be recalled that a rather spectacular piety was suggested as the explanation of this unique power. It is true that Bishop Gore does stand out among many Anglican bishops by reason of the resolute severity in Catholic life which he not only advocates but practices; yet this is of itself entirely inadequate to account for that affectionate reverence which he everywhere elicits. We believe that the present volume reveals to a marked degree the secret of this attraction. It lies in Dr. Gore's relentless mental alertness and his remarkable intellectual candor. Ever since his *début* as Head of Pusey House and Editor of *Lux Mundi* some thirty years ago, few men in the Anlican Church or elsewhere have so agonized over the evolution of theology, and none so far as we know have opened the workings of their mind and the perplexities of their heart so frankly and so simply. After reading one of Bishop Gore's books, you feel that you are intimate with the author, and you are hardened indeed if you do not admire in him the full fledged blossoming of the Tractarian spirit.

This is the first volume of a trilogy, which Dr. Gore dedicates to the "Reconstruction of Belief." It deals with the changes which have come to all thinking men in their religious concepts during the last half century. It is preeminently a layman's book, and abounds in the kind of problem which intelligent laymen frequently discuss among themselves, but which they seldom bring to the clergy for fear of "offending" them. We are even so daring as to hope that some of those laymen who represent us officially in the Church, at General Convention and on Standing Committees, may be inspired to clarify their own thinking by these vigorous thoughts of Bishop Gore.

C. R.

Essays and Addresses on the Philosophy of Religion. By Baron Friedrich von Hügel, LL.D., D.D. New York, Dutton, 1921, pp. xviii + 308.

Broadness in religion is so often synonymous with flatness, that we hesitate to describe the outlook of this book as broad. Yet in the best sense of the word, there is here presented one of the broadest, as well as one of the deepest, visions in modern literature of the nature and scope of religion. We do not recall any volume dealing with the fundamentals of religion which is steeped so equally in the latest results of critical research and the most profound devotion of Catholic piety. Baron von Hügel's rich personality makes a proper instrument for reflecting the rich treasures of Catholicity. Of Austrian heritage, born in Italy, educated in Germany, and long at home in England, von Hügel is truly an international personage. Called the "Lay Pope" of the Modernists some fifteen years ago, he has continued to exert an ever increasing and ever salutary influence among the more progressive thinkers in the Roman Communion throughout the world. Bishop Creighton's entirely accurate description of himself as "an Englishman first and a Churchman afterward," finds its most complete antithesis in von Hügel. First and foremost, von Hügel is a Christian and a Catholic, and the myriad wealth of many lands and varied tongues is used to explicate and justify this supremely human and therefore essentially Divine outlook.

The essays in this volume deal with (1) the problems of God and religion in general, (2) Christianity and the teachings of Jesus, and (3) Catholicism and the Church. To all who believe and are interested in the fact that Catholicism is both the oldest and the newest religion in history, these pages will afford a "feast of reason."

C. R.

Henry Scott Holland. Memoir and Letters. Edited by Stephen Paget. New York, Dutton, 1921, pp. xii + 336.

If there be any who despond of Anglicanism because of its love of platitudinous generalities rather than for concrete answers to the facts of life, this book should be read as a vigorous spiritual tonic. For that was the undoubted effect of Scott Holland's life. viz. to stimulate and awaken English Churchmen to the social meaning and obligation of that Faith for which they waxed so enthusiastic. None was keener in the defense of the Faith than was Holland, both in his preaching and writing, yet, as his biographer suggests his abiding contribution to Church life in the years to come will be found in his translation of Catholic theory into English living. Whether as Tutor of Christ Church Oxford, or as Canon of St. Paul's London, or when back at Oxford during the War as Regius Professor of Divinity, Holland never ceased to emphasize in the "Holy Party" at Longworth of which he was the Peter Pan, through the *Commonwealth* which he edited, and in the Christian Social Union which he dominated, the fact that strong Church teaching *must* work a change in social concepts and relations. So far in America we have had no voice at all comparable to his. With us, Social Christianity has been a substitute for, or a debasement of, Catholic Christianity; while our strongest Church teaching and parishes have remained strangely sterile of any Gospel to the social and economic perplexities of American life. One voice alone over thirty years ago at Cooper Union in New York started to apply Christianity to its environment quite in the mode of Holland, but for better or worse, that voice now for many years has found other interests. It is, however, encouraging to realize that Holland's influence is still at work in the great Church of South Africa, where Neville Talbot and Walter Carey, his two favorite pupils, practice as brother-bishops those principles of Catholic Social Churchmanship, which they learned from Holland. He sleeps peacefully now in the old churchyard at Cuddesdon, but many who knew his chivalrous spirit on earth, or who read this admirable story of his life, will thank God and take courage again, for that now as in the olden days the Church of God can still and does still create saints.

C. R.

The Political Aspects of S. Augustine's "City of God." By John Neville Figgis, Litt.D. New York, Longmans, 1921, pp. 132.

This slight volume comes as a voice from the grave to remind us how great a loss we all have suffered in the death of Fr. Figgis. While to some within the Anglican Communion he may have been known only as the ecclesiastic and the monastic preacher, in the broader world of international scholarship he was recognized as one of the few serious students of the political philosophy of Western Europe, in England perhaps the most trenchant since Maitland. In *From Gerson to Grotius* (1907), he had traced the development of political consciousness from the days of the Reforming Councils to the aftermath of the Reformation, and in *Churches in the Modern State* (1903) he analyzed the present entities of Christendom along the lines of their inherent political theory. Now in this posthumously published work, he studies first just what St. Augustine meant to teach in the famous *City of God*, and secondly the

influence exerted by this book upon the relations of Church and State in subsequent European history.

The most important conclusion to which he comes is that by "City of God" St. Augustine means neither the hierarchy nor even strictly the Church, but rather the soul of the Church, the *communio sanctorum,* the whole body of Christians; and equally by the World, not the State in either an autocratic nor a democratic sense, but rather in Creighton's phrase "human nature organizing itself apart from God." It was only by slighting these distinctions that over-enthusiastic Augustinians in later times could claim our saint as their father, on the one hand of clericalism and non-tolerance pretensions in mediaeval rivalries, and on the other hand of both Calvinistic and Jesuit theories of civil power at the Reformation. Here as elsewhere Augustine's personality proved itself far too rich to be always consistent, and much too vigorously human to be logically partisan. To disciples of Harold Laski and Ernst Troeltsch, and to all who enjoy thinking along religio-political lines, we commend this book.

C. R.

"Manual of Prayers" to be used in the home with the "Church Calendar." Published by the Brotherhood of St. Andrew, Church House, 202 S. 19th St., Phila., 50 cents the set.

The coming Advent begins the second year of publication of the "Manual and Calendar." This year's Calendar embraces a daily course of Scripture readings based on the Gospels in the Prayer Book; the course of the year just ending was based on the Collects. In both years, these readings were planned by the Rev. T. A. Conover, of the Commission appointed for that purpose by the Department of Religious Education. The Manual is of convenient size, and comprehensive, but simple in its compilation of appropriate prayers for meeting family needs, not forgetting seasonal themes.

No doubt as time ripens the Brotherhood's work on these publications they will be greatly improved. Just now they represent the best effort of the kind the Church has made anywhere, for between Manual and Calendar such varied opportunity for family use is presented, no one can with good conscience say they are unable to put them to some use. Every parish in the land should consider ways and means to get them freely used by its congregation.

Do not think of your faults; look for what is good and strong; and try to imitate it; your faults will drop off, like dead leaves, when their times come.—*Ruskin.*

A Baby Scapegoat

I officiated at the funeral of a six months old baby at the undertaking establishment and on my return could not but reflect that it seemed almost the essence of the dregs of poverty, sickness, sadness and sin.

No one was present to mourn the quick, and I thought fortunate, passing of the little stranger I had come to bury, no one save the grandmother, a grief-stricken and broken woman through whose soul a terrible sword had pierced, and who was so beside herself with the mounting troubles of the big city's poor that in her bewilderment she had brought instead of the roses someone had given her for the baby—a package of just wax lunch-paper.

She lives in two rooms with her three children, paying a rent that takes two-thirds of the only money brought in to keep these bodies and souls together, and no doubt everything is in confusion and the package of flowers could easily be left and the package of paper taken instead. It was pitiful to see her take on at her mistake. I told her never to mind, as she had intended the best. And to heap irony on confusion, the flowers other sympathetic hearts had planned, failed to reach the service up to the time we had to leave. Why does life sometimes seem unnecessarily rough?

I dressed myself in my vestments, with white stole, and read the new service for the burial of a child, in which we speak of the angels in heaven always beholding the Face of the Eternal and pray that God will make us innocent and full of faith—like a child.

There the infant lay, a tiny shrunken skull and cross bones, it seemed, terror-stricken and mute, a baby scape-goat, carrying into the cleansing Paradise of the heart of Almighty God all the poverty, the weakness, the ignorance and the sin, both of those who gave the faded mite its nameless birth, and of an impotent Society that knows not yet how to save God's little ones from indignity and shame. There it lay, this baby, or what was left of it, for, ill for weeks, it seemed now, in the habiliments of death, little more than a drawn-together frame.

"See its little blue-ribboned mocassins on its little feet," that in their suffering six months' travel had run so rough a road.

"Yes," I said, "and what a pretty dress."

What a pretty dress, indeed, of drawn work, fresh and newly-white, a resurrection robe (they shall walk in white).

"Yes, she made it herself," meaning the little hopeless seventeen-year-old bob-haired unmarried mother. She made it and she made every stitch of "my baby's" clothes, as she called it when we visited her in the hospital.

My baby. Merciful God, have pity, and send some elementary teaching and inspiration to these child and childish mothers who, unmarried, both at the Lying-In, the Gynecean and among the clients of our Mission of Help, seem not yet to know how to resist a man, or perhaps why they should.

J. F. W.

RURAL WORKERS IN DIOCESE THAT IS PRODUCING RESULTS

That the Church can be made a vital power in the rural community is being demonstrated by country parishes of this Diocese. The Church is furnishing leadership and inspiration in real constructive Christian work. Here are some of the plans being pursued.

In one parish where public dance halls were luring the young people away, a social program was adopted with games, music, movies and other entertainment, dancing also being permitted. As a result, young people have been brought into the Church School, the choir and into the Confirmation classes. The social contact gave the introduction which was followed up with spiritual influences that have won souls for Christ.

A country district entirely lacking in community spirit was aroused by the initiative of a rector who started a "Home and School League," good roads meetings and community singing.

One of our rural priests takes magazines to the public school, weekly, and questions the pupils on current events and on their reading. The children are deeply interested and this interest is extending to their parents.

A parish house convenient to a consolidated public school is used twice a month by the rector in giving lantern lectures on travel, history and industry to the pupils of the four higher grades, who, with their teachers, go in a body and the lecture is made the subject for examination the alternate weeks.

A rector who believes in publicity introduces in his church notices for the local press, explanations and comments on religious movements and general church news. This, he reports, makes them readable and informing and deepens the interest of the public in the work of his parish.

Granny (who doesn't like modern manners)—"You girls are so useless nowadays. Why, I believe you don't know what needles are for!"

The Youngest—"What a dear old granny you are! Why, they are to make the gramophone play, of course."—*London Mail.*

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THE SUNDAY SCHOOL AND CHURCH SUPPLY CATALOGUE, 1923, is greatly enlarged and improved. There are featured many new supplies of all kinds. A new section giving all Recent Important Religious Books, Standard Religious Books for the Pastor, Bible Student and Christian Worker in the following classifications: Homiletics, Bible reference and study, Evangelical and Personal Work, Missionary and Methods, and many others.

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In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 200 words or less. No charge for publishing such memorial notices.

Minute of Clerical Brotherhood on Death of Dr. Osborn

Robert Gilbert Osborn was one of the most regular attendants upon the meetings of the Brotherhood, and one of the most frequent contributors to its discussions. It is our melancholy privilege to note his sudden passing from among us with a few words of appreciation.

From the time of his acceptance of the claims of the Church upon him, he has been governed by defined principles; which were not the result of mere aesthetic or ecclesiastical taste, but of reasoned conviction. This point of view he has consistently presented to us, with sincerity and ardor, and we account this as a distinct advantage to a body like our own. He has always been thoughtful in his criticism, absolutely without rancor, and with the endeavor to bring the topic to the best of his guiding principles.

He was possessed, to a degree rare among the clergy, of the scholarly habit of mind. His doctorate was fully earned from the Divinity School. In the preparation of his thesis, he spent many laborious hours of investigation in the library. There are probably few men in the American church who can boast a fraction of his profound knowledge of the philosophy of Plotinus. He was well learned in the writings of the Fathers and the Schoolmen. He was a student of the history of doctrine and of the variant forms of the Liturgy, not for the purpose of defending his own position, but of getting at the facts. Here is the attitude of the genuine scholar and lover of truth. The serious students of theology among us must have been impressed with the zest of his inquiries and the admirable candor with which he faced the results. It was attractive to observe how he welcomed any evidence of common ground among the various schools of thought. We feel that our meetings may be less vivacious and stimulating without his constant presence and interest.

His loss will be especially felt as librarian of the Church Historical Society, which position he has occupied for the past year, and in which he has rendered invaluable service in arranging and classifying the Society's collection. It is painful to think that one who enjoyed life as he did, and was so intensely interested in all ecclesiastical matters and was so willing and anxious to make himself useful, should have been taken away so comparatively early.

We cannot treat in a casual way the invasion of our circle by the death of one so intimately associated with us. We honor his character and his attainments, and we testify to the earnestness with which he defended the faith that was in him. Even the benevolent orders say, as they pass the open grave of a member, "Peace to thee." Not less may we Christians wish, in behalf of our brother, that he may be in peace for evermore.

We suggest that this Minute be sent to the widow of Dr. Osborn, with the assurance of our respectful sympathy.

(Signed) E. Woolsey Hodge,
George C. Foley,
H. M. G. Huff.

DR. BRAY AND THE S. P. G.

When Bishop Compton, of London, sent the Rev. Thomas Bray to America as his commissary for Maryland he did not realize that he had taken the first step in the organization of the greatest missionary society of the Church.

Upon his return to England in 1700 he laid the case of the Church before everybody whom he could reach.

The result was that in 1701 there was chartered by William III "The Society for the Propagation of the Gospel in Foreign Parts."

Though the work of the Society was meant to be general, its first efforts were directed chiefly to the American colonies.

From the time of the granting of its charter until the Revolutionary War the history of the Church in this country is to be found chiefly in the records of the "Venerable Society."

Among the missionaries sent over here and partially maintained by them were such men as the Rev. George Keith, John Talbot, of Burlington; James Honyman and James Macsparran, of Rhode Island; Robert Weyman, of Trinity Church, Oxford, and St. David's, Radnor; William Currie, also at Radnor, and William Smith, who became the first Provost of the University of Pennsylvania.

CHRISTMAS SEALS HELP FIGHT

The observance of tuberculosis days in the churches and schools as part of the fight against the White Plague is suggested by John S. Fisher, Pennsyl-

A CALL TO PRAYER

✠

St. Mark's Church

Locust Street
Between 16th and 17th Streets

Tuesday, December 5th, 1922

7.00 A. M. 7.45 A. M. 9.30 A. M.	Celebration of the Holy Communion
12.00 M. to 1.00 P. M.	Meditation and Intercessions by the Rector
5.20 P. M.	Night Litany (after Evensong)

Intercessions are arranged as follows:

10.30—10.45	Church Periodical Club
10.45—11.00	Church Mission of Help
11.00—11.15	United Thank Offering
11.15—11.30	Foreign Committee
11.30—11.45	Girls' Friendly
11.45—12.00	Mission Study Class
2.00— 2.15	Committee on Colored Missions
2.15— 2.30	Domestic Committee
2.30— 2.45	Churchwomen's Club
2.45— 3.00	Diocesan Committee
3.00— 3.15	Daughters of the King
3.15— 3.30	Indian Hope Committee
3.30— 4.00	Cathedral League
4.00— 4.30	Altar Society
4.30— 4.45	St. Barnabas Guild
4.45— 5.00	Supply Bureau

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vania Chairman for the Christmas Seal sale, in the following statement:

"In connection with the Fifteenth Annual Sale of Christmas Seals, it is suggested that Tuberculosis Day be observed in the churches on Sunday, December 3rd, and in the schools on Friday, December 8th.

"The Christmas Seal has become a vital factor in bringing better health and longer life to the people of Pennsylvania. It is the means of preventing tuberculosis and of restoring to health those who have fallen victims to its ravages. The sale and use of the Seals is, therefore, more than a pretty Christmas custom.

"We confidently put the case before the pastors, Sunday School superintendents and workers and teachers in our public schools. We earnestly solicit your help and ask you to emphasize on the days above designated the dangers and treatment of tuberculosis to the end that health may be improved and life prolonged, and particularly the part which the Christmas Seal plays in this great effort."

"YE CHRISTMAS SHOPPE AT THE CHURCH OF THE SAVIOUR

"Ye Christmas Shoppe," at the Church of the Saviour, November 23, 24 and 25, conducted by the Sunday School, was one of the most brilliant successes of that parish's history.

The color scheme of decoration throughout was red and green, with untrimmed Christmas trees occupying prominent positions. Dominating the entire hall was the cafeteria in the centre, where luncheon, tea and supper was served, with Mrs. Ferdinand Johnson and Mrs. Price Patton presiding.

Mrs. L. Howard Weatherly was chairman of the Fair Committee and in charge of the linens booth, while Mrs. Edward C. Bendere, treasurer, had the stand where hats, dresses and all kinds of women's accessories might be purchased. Other booths were: Fancy articles, Pastoral Aid Society; useful articles, Woman's Guild; cake and candy, Sunday School; household accessories, King's Daughters; table accessories, Employment and Missionary Society; flowers and canned fruits, Vestrymen's Wives; books, Mrs. Charles H. Clarke; goods made by the inmates of Philadelphia institutions for the blind, Mrs. William H. Woodward; toys, Mrs. Harold Buzby; woolen articles, Mrs. Z. B. T. Phillips, wife of the rector; fortune teller, Mrs. Harry E. Campbell; perfumery, Mrs. J. Clifton Buck.

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The Society receives children without restriction as to race, creed, or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them.

HOW WILL YOU HELP THESE CHILDREN OF PENNSYLVANIA?

You can help directly by giving time and money to the Welfare Federation of Philadelphia, of which this Society is a member.

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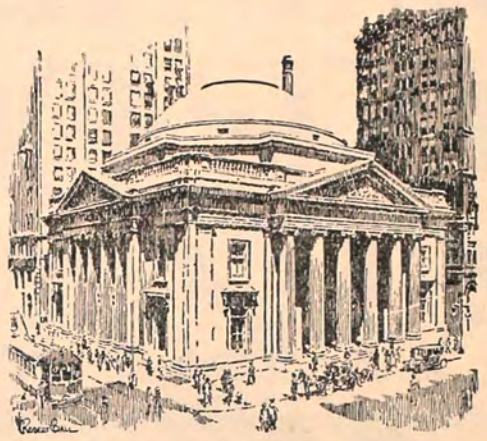

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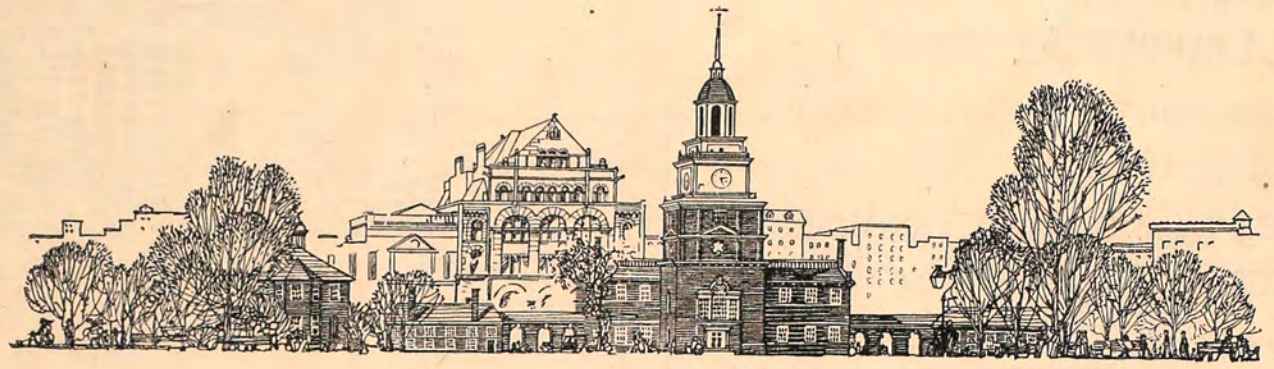

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